

April 19

The Occident

Established 1868. SAN FRANCISCO, CAL., FEBRUARY 15, 1899. Price, \$2.00 per Year.



REV. ROBERT MCLEAN.

The Occident

84 Donohoe Bldg, San Francisco, Cal.
1170 Market Street.

FEBRUARY 15, 1899.

The Occident is a Coast Bureau of
Presbyterian Work and a First-
class Advertising Medium.

Entered at San Francisco Post Office as second-
class matter.

TERMS:

Per Year, in Advance.....\$2 00
To Foreign Countries..... 2 50

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Address all communications to "THE OCCI-
DENT," 84 Donohoe Building, San Francisco, Cal.,
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Letters of a personal nature may be addressed
to the Editor, P. O. Box 206, Vallejo, Cal.

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Our Point of View.

BY THE EDITOR.

Original Sin. This old-time doctrine had Scripture warrant from the expression of our Lord when he said, "Ye, *being* evil." Not ye who *sometimes* do evil, but he referred to *our nature*. Hence Prof. Shedd's famous expression, "Sin a nature, and that nature guilt."

The Nature Revealed. Among the seventies, in our first parish, a mother said to her little boy after hearing some bad words spoken by him: "Charlie, don't you ever let me hear you use such words again." The lad replied, "All right, mamma, *but I'll think 'um.*"

Is Death a Sacrament? Human nature is weak. Men who are bitterly opposed in life for their wrong-doing, when dead are given memorials and eulogy. "*Nil nisi bonum de mortuis*" is a good rule to follow, but there are times for the *nil*. Death does not make a saint out of a bad man. We need not pursue the erring beyond the grave, but sometimes *silence is golden*. Let us pity the weak who stumble in blindness, and consider ourselves lest we also are tempted; but let our words concerning the dead square with our honest thoughts, or else keep silent.

On Gush. Good evening, glad to see you, come again." "Good evening, glad to see you, come again." "Good evening, glad to see you, come again." * * * "Good evening, glad to see you, come again." This vocal rotary pump was going incessantly in a church vestibule one night, as the Editor gazed on a well-meaning pastor (3,000 miles from here) who verily thought that by so doing he was doing God service. There is a difference between true Christian courtesy to strangers in our churches (a grace much in need of cultivation in

some parts) and the mechanical ejaculation of set phrases which mean nothing. Let us study how to welcome the stranger so that he will know our sincerity.

Better Days Coming. Americans are waking up to see that politics has become not only a profession, but that its paths drop fatness reeking with the taint dishonor. Diagnosis truly found is a long way toward the desired remedy. We begin to see what it means to drop public affairs and to let the bosses and their automata alone care for them. The people demand virtue in officials, if not for higher reasons, still because corruption costs. The shameful exposure of the purchase of men will soon bring on a reaction, and men will come forward asking recognition, and making the race upon merit alone. A new class of publicists, like Theodore Roosevelt, Ernest H. Crosby, and many other college-bred men, is coming to the front.

The Jew of To-Day. The Hebrew is one of the most remarkable races of the world. The intelligent Christian speaks respectfully of the Jew. He is our religious ancestor. He kept safe for ages the oracles of God, and Christianity is the bud of Judaism brought to full fragrance and bloom. The Jews to-day stand for liberty, law, education, and benevolence. It was a happy rejoinder on the part of our worthy classmate, Prof. Isaacs, when in his excellent paper, *The Jewish Messenger*, he told the departing Russo-Greek Bishop of Alaska, who had severely criticised the public schools of America, that if he did not like them he was at liberty to return to Russia and to there enjoy *her public schools*. The Hebrews of New York City have lately raised \$650,000 for a new building to be added to their magnificent hospital called Mount Sinai, which is finely located near Central Park. Experts say that New York to-day surpasses even Vienna in the appointments of its hospitals.

Editorial.

Looking Backward.

We lately took down the bound volume of the first year's issue of THE OCCIDENT. The date of the first number was January 4, 1868. The Editor was Rev. James Eells, D.D., and the Associate Editor, Rev. E. B. Walsworth. The office was at 609 Montgomery street, and the subscription price was *four dollars in gold*. The article headed "Introductory" contained this closing paragraph: "It will be reward enough for the attempt, if we shall be able to lay some stones in the foundation of the grand structure, that may be reared of the materials Providence is gathering here from every part of the globe."

In the list of Presbyterian ministers then on the Coast are found sixty-one names. Of these we can now trace only nine as in the land of the living, though it is possible a few more survive. They are: Rev. J. M. Alexander of Oakland; Rev. H. H. Dobbins of Berkeley; Rev. Thos. Fraser, D.D., of Oakland; Rev. O. Hemstreet of Baltimore, Md.; Rev. J. S. McDonald, D.D., of Oakland; Rev. F. L. Nash of Carson City, Nev.; Rev. S. P. Whiting of Santa Rosa; Rev. S. H. Willey, D.D., of San Francisco; Rev. Richard Wylie of Napa. The last named brother came to Napa in 1866, and has now the longest pastorate on the Pacific Coast; and he is a long way, yet, from that dreaded alleged deadline. This early OCCIDENT saved itself from being early dried up, by adopting an inflexible rule to print only one sermon a month.

The subjects then occupying attention were such as these: The conduct of Mr. Beecher in writing for the *New York Ledger* and in allowing his novel ("Norwood") to be put upon the stage. The drama fell very soon and very flat, and in the absence of any claim from other causes, we assume that THE OCCIDENT did it with its editorial.

Then the Tyng trial was argued, and the reading of the story recalls the sad ending of a life once busy in blessed work which lately went out in Paris. Reference was made to the effort of Rev. Newman Hall to add the Lincoln Tower to the new *Christ's Church* in London, where Americans are always made so welcome and now can hear the famous Rev. F. B. Meyer.

Among the advertisements we note that of the City College, corner of Stockton and Geary streets, with Rev. P. V. Veeder, A.M., acting president. The City Female Seminary was an-

other school, at Mason and O'Farrell streets, and Oakland Academy was also seeking patrons. The Pacific Insurance Co. gave among its directors W. C. Ralston, Lloyd Levis and J. B. Roberts. In the issue of July 11, reference is made to the awful accident when the Oakland bridge went down from the great weight of passengers thereon, and many lives were lost.

In the same month THE OCCIDENT congratulated the Congregationalists, on their movement to establish a theological seminary, a work which our church was not quite ready to undertake.

THE OCCIDENT of the sixties had as now warm friends in the cotemporary press. *Zion's Herald* of Boston said it was "one of the best papers." The *S. F. Bulletin* said it was "an important accession to the literature of the Coast"; while the *Alameda Co. Gazette* said it was "a neatly printed and ably edited sheet."

For thirty-one years THE OCCIDENT has been a weekly visitor to many homes. Men have come and men have gone, but it goes on still. The story of the self-sacrifice, the hard labor, and the consecrated gifts which have made continuance possible, would, if truly told, make a volume more readable and possibly more edifying than the Book of Mr. Fox's Martyrs, as somebody has called one of the recreation books of our earlier days.

This brief portrayal may move some now aged saints, still with us, to tender memories, and it may help friends, who are active to-day, to some stronger realization of the responsibilities which rest upon us, to follow the Greek motto, "*Let those who have the light, pass it on.*"

"The Assembly Herald."

It has come. The fiat of the Assembly has been obeyed. Evolution is a fixed fact. *The Church at Home and Abroad* is transformed into *The Assembly Herald*. The worm trodden upon is no more, but the lovely blue butterfly is winging its way to every minister's study and to the homes of intelligent Presbyterians. The Committee were fortunate in securing for its literary constructor Rev. A. B. Robinson, whose work on the former magazine has been as able as it was modest and progressive. The cover is unique, giving the seals of the eight benevolent boards and that of the General Assembly. The angel with trumpet symbolizes the function of this official organ of the church. The sixty-four pages are replete with articles of interest concerning the work of the church. This is matter

enough for this busy age. The articles are crisp, readable and helpful. The typographical make-up is exceptionally good. The illustrations are excellent, and we like to look upon the faces of the leaders of "the sanctified host of God's elect."

This periodical ought to be in the homes of all of our people. It is published at the low rate of fifty cents per annum. If our Pacific Presbyterians will place the OCCIDENT and the *Assembly Herald* in reach of all members of their households, the fruit will be gratifying, and the kingdom of God thereby advanced. We have one suggestion to make. If the *Herald* is to be of service at monthly concerts throughout the land, it should be mailed some days previous to the first of the month. It takes five days to cross the continent. As it has gotten out of Philadelphia and into stirring Gotham, we shall expect the *Herald* now to have feet not only beautiful, but swift.

The Busy Reaper.

In a notable sermon by Rev. C. A. Dickey, D.D., of Philadelphia, at the installation of a minister, we took down this sentence: "Death ever has its witnesses upon the stand to testify to our mortality." Brother MacBride is taken from the working forces, Brother White from the saints "only waiting," to be soon followed by Brother Hurd. Dr. Blackburn, who spoke to us of early days at Union Seminary "before the flood," only last May, our Episcopal brother Leacock, who was present at the ordination of Bishop Moreland, a few days ago, have all crossed over the river, and loved members of the families of several of our pastors have lately been called to the land "fairer than day." God is speaking to us who still abide. The faith once for all delivered to the saints grows more precious. The strifes and ambitions of life below seem less consuming, and by degrees we come to feel something of the spirit which long ago sang,

"My longing heart,
My longing heart *is there*."

We have been favored with a copy of a beautiful memorial tribute to the memory of the late Rev. H. B. MacBride, which was prepared by Rev. Dr. M. D. A. Steen, and read before the Presbytery of Stockton. This testimonial, like the obituary notice from the pen of Rev. Dr. Robert Mackenzie, which we recently published, was fully deserved; and many hearts were touched deeply by his regretted decease.

Editorial Notes.

BY THE ASSOCIATE EDITOR.

Dancing Before the Lord.

By a kind of play the soul of the plant seizes of air, water and earth and builds its shapely home. By a kind of play the spirit in the plant takes of that which shall make substance delicate, and color blue or yellow, and shapes its own blossom. Similarly by a kind of play he who is in the Spirit shapes by the influences which bear upon him his spiritual self.

By play I do not mean levity, or life, but a making merry, the spiritual man but a mere thistle-down, or a butterfly most wonderfully gotten up in colors and spots and stripes, fluttering in splendor from flower cup to flower cup. By play I do not mean those recreations which are the occasional necessary change and rest and even adornment of life. But I mean a kind of doing as you please, a kind of spontaneity, of impulsiveness; all arising out of a good disposition, a blessed heart. In the processes of nature and grace one reaches a play-impulse deep down, one of our possibilities and glories. It is to go after a free fashion, to have great power to pass up and down, to be so free that only the sovereign and supreme laws are over one.

The spiritual world is eminently a free world; it permits a coming in from all directions and a going out in all directions. The service of God is a free service; the praise, the fellowship, the coming and going, is in a sense like the rising mists from lake and valley under the morning sun; like the clouds slowly floating across the blue sky. There is in it a spontaneous impulse like that of the bird in the early morning or in the evening twilight, perched on the topmost branch of some tall tree and pouring out some delightful melody.



Mountain Tops of Vision.

There never was such a kingdom of thought as is now open to learners in earthly lore. They can get understanding in nature of all physical forces, all chemistries and vitalities, all seeds and germs, all plants and animal life. They can get understanding in society of all languages and customs, all laws and arts and literatures, all sciences and philosophies. But there is another distinct fact. There never was such a kingdom of thought as is now open to learners of heavenly lore. Here is treasure in mines and fields,

in shops and looms, in fabrics fine of heavenly things: treasure in all the Bible, all church history, all human religious experience, now for the first time opened up; all the knowledge, correlated, compared, digested, that man has of the spiritual world.

Preaching.

Most of the religions of the world have no preaching, but the Christian uses it continuously and thoroughly. The Christian preachers are a great host. They fill all regions of the great church-land. Earnestly, carefully, intellectually, systematically they preach the Gospel. Doctrinally, practically and effectively they preach the Gospel. They preach to the intellect, to the conscience, to the heart of men. The ministry of the Word is a universal and everlasting and most successful ordinance.

The Effort to Be Let Alone.

With the freedom of Cuba and Porto Rico, there is now, at the last, liberty throughout North and South America and their accompanying islands. It is the final result of a great deal of discussion and a number of wars.

Never in the world has the principle of personal, religious, civil and even industrial emancipation worked with such energy, such intensity, such skill, such breadth of field as in Christendom in these last centuries. There seems to be a somewhat victorious war against all absolutism in government, all monopoly in industry, all absolute powers and forms and traditions. There seems to be some little hope of a general achievement sooner or later of a reasonable liberty and equality on the part of the people of Christendom. But the struggle has been long and hard, sometimes ferocious and bloody. There have been many years, many places, many incidents. Some of our finest history is the telling of it.

To begin with, the Protestant Reformation was a movement against ecclesiastical tyranny, the first great rising of people at large, and to be followed by other risings for other liberties. It was a solemn reaffirmation of Christian personality, an emphatic reaffirmation of faith in the individual, Christian man, and in his learning how to take care of himself. It was a great discussion. It was one which afterward went on in new forms, and went on until the world heard for the first time, from this quarter and from that, as to this

thing and as to that—declarations of the rights of man.

Protestant Holland, held down by Catholic Spain, rose from her flat-land and with her seven provinces fought, as we all know, seven and twenty years for her liberties, and beat. And this was but the beginning of a series of victorious fights against Spanish, absolute monarchy, of which these in Cuba and the Philippines are the last.

The Protestant Puritans of England and Scotland rose against the tyranny of the throne, with force enough to end it. English liberty took a long step forward, one from which it has never gone back, one from which it has gone yet further forward. Time fails to tell how for two centuries North Germans and Swedes, Dutch, English and Scotch were at one period or another, in one form or another, fighting in this campaign; how in the eighteenth century, with the growth of nations and enlargement of the world, even to our continent, the conflict took on proportions greater than ever. Time fails to tell of the war between free and Protestant Prussia and absolute and Catholic Austria, of how Protestant Britain joined Prussia, and Catholic France joined Austria: Protestant and advancing governments on one side, papal and obstructive governments on the other: of how England and Prussia were strengthened and France and Austria weakened; while liberty and progress made gains.

Too Much Intensity.

Increase in the rapidity and strain of life in one direction tends naturally to break down the more frail and ill-balanced and to injure the well-balanced. A person may become so eager, he may think and talk or write so much on one subject, as to lose his perspective, as to juggle with the truth, as to become foolish. Or intensity may easily create some nervous tension, some muscular contraction, with resulting disease of the parts affected. This, observation has amply demonstrated. Or intensity may easily affect the mental balance and create a liking for the intense in conversation or in writing. It may easily affect the judgment. It tends to make one a crank. In any event, it tends from that which is healthy and wise to that which is harmful and foolish. Its exaltations and enthusiasms, its excitements and depressions, have hurt many a man's power and influence, and been primarily accountable for many a social excitement, many

a mania for oil or gold, for railroads or land, speculation or war, many a perversion of political reform or of religious revival, many an uncontrolled contagious movement among a people.

The Omnipotent Force.

Phillips Brooks used to say to the eager, questioning young men that crowded into his church, and sometimes pressed upon him with their doubts and fears: "The knowledge that love is at the root of everything is one of the great things a man may cling to. Here is the great last certainty. Be sure of God. With simple, loving worship, by continual obedience, by purifying yourself even as he is pure, creep close to him, keep close to him. Be sure of God, and nothing can overthrow or drown you."

What a glorious gospel of good tidings his splendid words suggest! The very difficulties that confront us become transformed, by the renewing of our minds, into occasions for the revelation of God's helpfulness. Sin, sickness, sorrow, and death are always with us; but, thank God, Christ, too, is ever with us. These very needs of ours become the open door for his entrance into our lives. Man's extremity is God's opportunity, the adage runs. It is everybody's opportunity; it is a revealing time. We should never have known how much courage and patriotism, how much eloquence and self-sacrifice, we had on these quiet farms, and in these shops and stores and homes all over the North, had it not been for the emergency of the Civil War. We should never know how many friends we have, how much love and sympathy there is in the world, were it not for the special troubles that call them out. A great deed seems to clear the field of lesser obstructions, to offer a wide-open space, and then the great deeds and the fine manifestations of love come out to fill it. Our confidence in the mastery of God's love in Christ helps us to bear, and even to welcome, these hard times that will bring out the hidings of his power to heal and bless.—*Rev. Chas. R. Brown.*

Rev. Robert McLean.

This brother, who has recently been called to the Third Church of Portland, was born in Vernon, N. Y., in 1846. He served with honor in the 14th regiment of New York Heavy Artillery, and saw hard fighting at the front. After the war he spent six years on the cattle plains of Texas and New Mexico, which gave him a robust physique. He studied at Hamilton College, and

graduated from Auburn Seminary in 1877. From that date until 1883, together with his brother, he labored as a foreign missionary in Chile. In addition to other duties, Brother McLean edited a religious paper printed in Spanish. He returned to America broken down with overwork, but a few years of work on a farm in Oregon restored to him his former vigor, and in 1887 he began to labor at Grant's Pass.

Here he began a new work with six members, meeting in the Court House. For eleven years he saw this work growing under the Divine favor. Three hundred and forty-four names have been added to the original six, and about two hundred and twenty-five now remain. The church has been self-supporting since 1892. The beautiful edifice of Bethany Presbyterian church at Grant's Pass will always be regarded as a noble memorial of the ardent labors of Brother McLean. His influence for good has been strongly felt in the community, and every move toward a better social and moral condition has felt his strong and steady influence.

The Third Church of Portland is to be congratulated upon securing such an able and godly man to take up work for the Master in that important center of religious influence. The OCCIDENT joins with his many friends in praying for his health, usefulness and happiness in his new field of labor.

Rev. H. C. Thomson, D.D., formerly of Cambria, Calif., is now supplying the church of Grant's Pass, and is a brother beloved, who also has served in foreign work, and who is also familiar with the Spanish tongue.

Oakland Correspondence.

A Pioneer Minister.

Some time since I wrote about a pioneer church, and now it falls to my lot to write of a pioneer minister. With the passing of Rev. Isaac Newton Hurd on February 2, 1899, our church on this Coast lost one of its oldest, most respected and most useful ministers. His career was in many respects quite remarkable. When he was born June 9, 1821, away back in Cayuga county, N. Y., the long stretch of three thousand miles between that place and Oakland, Cal., where he died, was to a large extent an undeveloped country, except in what is now to us the far East, while California was a foreign country and almost altogether an unknown land. This broad expanse was rich in timbered lands, fertile soil, mineral deposits, and various resources awaiting development. But railroads, telegraphs, electric lights, telephones, phonographs, and many other things that contribute so much to our convenience and comfort now were then unknown.

Mr. Hurd grew up to manhood as our country was rapidly developing, but instead of availing himself of the opportunity to become rich, he consecrated himself to the Gospel ministry, and graduated from Auburn Seminary, N. Y.,

in 1849. It was a time when tens of thousands of people from all over the world were coming to California to seek for gold, which had just been discovered. He was not, however, lured aside from his chosen profession by this, but engaged in work as pastor of the church at Big Flat, N. Y., until 1852, when he went as a missionary to India, and remained there four years. In 1860 he was married the second time, his wife being a graduate of Mt. Holyoke Seminary. For almost forty years she shared with him his work and trials, his joys and sorrows, and now survives him.

Mr. Hurd came to California in 1864, and served the church at Red Bluff three years. He came to San Francisco in 1867, and organized the Westminster and Olivet churches. He went to Carson City, Nev., in 1869; then to Virginia City two years later, and remained four years, and both churches became self-supporting under his ministrations. He was four years in Menlo Park, one year in Tucson, Arizona, and four years in Hollister, where a house of worship was built while he was pastor. He was pastor at Fresno, Cal., for three years, organized and supplied a church at Fowler at the same time, and built houses of worship in both places. As old age crept on he went to Concord in 1888, where he remained for six years. This church was small and weak, and so the closing years of his public ministry were years of discouraging labor, so far as visible results were concerned, and of self-denial and sacrifice. In 1895 he retired from the active ministry, and moved to Oakland. He had not laid by anything to support him in old age, and so, during the four years of his beautiful life here with his faithful wife, he was dependent upon the support given by the church he had served so long and so well. For forty-seven years he was actively and constantly engaged in the work of the ministry, during which time he served at least fourteen congregations, organized three churches, and built five houses of worship.

In many respects Mr. Hurd was a minister of the highest type. First of all, he was a man of noble character. He believed in and advocated the right because it was right, and he lived as he professed and believed. Wherever he lived and labored he had the respect and esteem of men outside the church as well as within, and ever exercised a wholesome influence by his example. His convictions and life in this respect made him seem to strangers somewhat austere, but to those who knew him best he was most genial and pleasant.

He was supremely devoted to his calling as a minister. He felt himself called by the Master to be a fisher of men, and like Paul he said by his life, "This one thing I do." Neither the fascinations of pleasure nor the allurements of honor and riches could turn him aside from his chosen path, nor cause him to cease from the Lord's service, but he was faithful unto the end.

He was characterized by the spirit of humility and self-sacrifice. He was a man of fine mind and ability, but he had learned of Christ to be meek and lowly. He was not a place-seeker, but chose to labor on the frontier, to build up the waste places of Zion, and preferred not to build upon another man's foundation; yet he was honored by his brethren by being chosen to the highest position among them, as Moderator of the Synod of the Pacific in 1867. He often refused to accept the money that was proffered him by the Board of Home Missions, and chose to deny himself and suffer with the needy ones of God's people, and closed up his life work poor in this world's goods though rich in faith and hope. And now he rests from his labors and his works do follow him. He has gone to receive his reward, a crown of life, and the Master's approving words to him surely are: "Well done, good and faithful servant! enter thou into the joy of thy Lord."

The funeral services were held in Brooklyn Presbyterian church on Feb. 4. At the request of Mrs. Hurd these were conducted by Rev. Drs. J. S. McDonald and James Curry, two of his old friends, and were participated in by Rev. Drs. David McClure, R. F. Coyle and Rev. E. E. Clark. Several other ministers were present, and many of his personal friends. Then his remains were laid to rest in beautiful Mountain View cemetery, to await the summons of the great resurrection day.

The churches in West Berkeley have just had a series of union meetings under the leadership of Mr. Crittenden, the well-known evangelist. The meetings were largely attended and full of interest. Brother Robinson and his people feel greatly encouraged, Christians have been revived, and a goodly number have been converted.

At the First church of Oakland on Feb. 5 there were twenty-four persons received into membership, eleven on examination and fourteen by letter. Communion services were held in the North Temescal church of Oakland on the same date, when seven were received on examination.

The quarterly convention of the Alameda County Christian Endeavor Union was held in Trinity M. E. church in Berkeley on the afternoon and evening of Feb. 10. It was largely attended and was an interesting and profitable meeting.

There will be a meeting on the 15th in the First Presbyterian church of Oakland for conference and prayer, by the ministers and elders of our churches on this side of the Bay. This is for the special personal benefit of the office bearers in our churches, and will doubtless result in blessings to themselves and their churches.

James Curry.

Feb. 11, 1899.

The Nazarene Lectures.

This is the title of a series of six lectures, which Rev. John B. Koehne is delivering during this winter in the cities and towns of Southern California. Redlands, where the present writer resides, has just enjoyed this feast of fat things. The week preceding, the lecturer was in San Diego, and still earlier in Riverside; and in these and other places he has spoken to crowded houses, and has been received with an enthusiasm that grows greater from night to night.

The lectures are apologetic in their nature, their general subject being "The Reasonableness of Christianity." Four are historical, the first treating of the preparation for Christianity through Judaism, the second of the preparation through the Gentile world, the third tracing the history of Christianity to the time of Constantine, and the fourth onward to modern times. The topic of the fifth lecture is "The Nazarene and Modern Skepticism," and that of the closing one, "The New Aristocracy, or the Rise of the Common People."

Taken together the lectures present, not only an able and satisfactory defense of Christianity against current attacks, but a positive and winsome commendation of it to the reason and conscience. They are the result of vast research, are scholarly and logical, and abound in passages of lofty eloquence. They are addressed to thoughtful men; and while not attempting to be evangelistic in matter or method, are thoroughly evangelical. They cannot fail to do good in any community, and to render valuable assistance to pastors, especially in their work among men. And it is for this reason that I call the attention of the readers of the OCCIDENT to them.

Mr. Koehne is a Congregational minister, but his theological studies were pursued at McCormick Seminary of our church. His lectures have been widely delivered in the East, and are highly commended by leading men of our own and other churches. The illness of his wife has driven him to Southern California for the winter, and he is delivering his lectures as opportunity offers. He does not demand a fixed fee for the course, but asks entertainment for the week for himself and wife, and an offering from the audience at the close of each lecture. In this and other places the several denominations have united to secure the course of lectures.

Mr. Koehne expects to visit Northern California, Oregon and Washington in the spring and summer, but for the present will remain in Southern California. He can be addressed at Los Angeles.

W. B. Noble.

Annexing the Philippines.

BY E. WOODWARD BROWN.

The question of our advantage in annexing the Philippines turns on their fitness for our kind of

government, their fitness to come in as every foreign territory so far has done. If they come in and not on an equality, then a new departure is to be made by us and a new political problem to be solved. We see this, and very sensibly are stopping to consider it. If the Philippines can govern themselves and are otherwise unobjectionable, have no polygamy say, then they can become one with us, a member of the common body.

The mere question of empire turns on what we mean by empire. Essentially every civil government is an empire, having lesser governments under it. All great states have been agglomerated by a kind of imperial process. Every modern state is an empire in one sense, but is not a league empire, or a despotic empire, as from of old when one city has ruled others, one land others, one conquering race others. The modern state, instead of being such an heterogeneous, unassimilated and even antagonistic body, has the unity of a city, has a common life. There is a feeling of nationality. There is with the state a national consciousness and to the state an attachment which surpasses all other political attachment. So there can be no objection to an empire as such.

This modern imperial federation, called the state, is made practicable by means of the greatest discovery ever made in political science, by means of that splendid modern device known as representation. Anciently no one knew how to govern a great state. There was no political, no economic science, written or unwritten, no traditional body of experience, written or unwritten, no habits, hereditary or that could be acquired, suited to the case. Nobody could learn from any one. Greatest of all, the representative system was not yet discovered. Discovered, it has been of incalculable value, it has proved itself to be the greatest political contrivance ever made. But previous to its adoption, the people at large, except in very small states, had but little influence on the general government. Now, however, they are heard, and this goes far to allay discontent, to create submission to law, to maintain order and unison. Before this peculiar principle was introduced, leagues and confederations and empires quite easily fell apart, as in Greece and Western Asia. And where the state was too strong for this, as for example in the Roman empire, the federation became a despotism. Political power was concentrated in one part or class of the community. But with an elective principle, all may be represented in the central and controlling legislative body.

The modern state is governed by a representative assembly for the general interests and by some particular body for the local interests. Thus the shires of England coalesced into the kingdom of England, the kingdoms of Spain into the kingdom of Spain, the English colonies of America into the United States of America.

But take the empire as usually understood,

and it is not the worst thing in the world. Take the British empire to-day. Each empire must be judged on its own merits. Each as to its value must be considered by itself. So we may consider the Roman or the Turkish empire, so the British empire in India to-day, so the Hungarian-Austrian empire or the German empire of to-day. We need not be afraid of the word empire.

Yet, as a rule, in history, the imperial race has gone to the dogs. Empire has corrupted, enervated, and destroyed it. There are exceptions more and more, however, in these last days. In various ways imperial governments have been profiting. Various lessons have they learned.

But aside from its advantage or disadvantage to the rulers, an empire may be very good for the people ruled. The foreign rule in Africa and in Asia is doubtless a great gain for Africa and Asia. An empire largely diminishes war; the Roman empire well nigh put an end to it for a time. Think of the many wars in the one little district of Palestine as narrated in the Old Testament. An empire increases brotherhood, increases intercourse, increases knowledge coming from abroad. While frequently an empire has freed the common people from local despotisms.

The United States in annexing the Philippines may do herself a harm or may not; but she evidently will do the Filipinos a good. It is from this point of view that some look at the situation. But we should look at the situation from every point of view.

Reflections Upon Reading.

"Young Men in History," by Frank W. Gunsaulus, D.D.

This booklet of forty-six pages contains a sermon to young men, in which Jesus is presented as their "champion and ideal." The moment is selected when Jesus is baptized and when the Spirit descends upon Him from the opened heavens. He is regarded at that moment as a young man, full of "enthusiasm" and "hope," realizing for the first time "man's place in the plan of the universe" and the peculiar "dignity of young manhood," and consecrating Himself from that hour to an "ideal life," in which He is to reach full "self-expression," to "rise into lofty and loftier manhood forever," to attain for Himself and others the "idea of a great future under the great God who aims at the greatness of man and his subsequent glory." Stripped of the rhetorical phrases with which the sermon teems, the logical outcome is that Jesus was a "young Jew," leading a "hitherto finite life," within whom was "born an ideal life," to which He consecrated Himself forthwith and in which, as a model, we are to follow Him.

Every one who reads Dr. Gunsaulus' sermon will have known before reading it that Jesus was a young man of singular purity and goodness,

that at His baptism He received a communication of Divine power, and that His subsequent life was a model for every young man to follow. But on this basis of commonplace truth is erected a superstructure of vague, showy and rhetorical statements that cannot fail, if received, to do harm.

First: We are told that Jesus had a peculiar mission to young men. But why to young men only? Because He was a young man? But why not to children, for he was also a child? Has His life no peculiar significance for young women too, for adults, for the aged? It is false thinking that makes Jesus a particular model for a particular class.

Secondly: It seems to be assumed that, previously to His baptism, Jesus was *just like other young men*. The Bible account of his birth and early life expressly contradicts this view. The author concedes His divinity, but the phrase, in his hands, will include all young men who follow His example. "I adore His divinity, but I cannot fail to see that wherever a young man stands for justice, truth, honor, purity, and holds that corner of the universe against all intruders, he may say with a holy enthusiasm and a reverent ardor: 'I and my Father are one.'" If that is a correct exegesis of our Savior's words, almost anything can be proved from the Scriptures.

Thirdly: As Jesus is merely a "young Jew" with divine ideals, the ideals themselves must be adapted to a human character. "Oh, what enthusiasm had He! It mounted beyond that of all others of the world's great men."

There is a holy enthusiasm that Jesus, the Son of God, truly had; but not that sort possessed by "all others of the world's greatest men." Elsewhere our author describes enthusiasm as "a fulness of life," "buoyancy and idealism," which has "to air itself and go out in expression," or "it will explode and lay waste the premises." It is seen in "the eternal colors and forms which the buoyant soul of a young man takes on." So we see Jesus is merely a young man, panting for "expression," who had within a "hope, the infinite dream of Plato enlarged into infinite proportions," and who finds an outlet for this "enthusiasm" at his baptism by consecrating the "dignity of His young manhood" to the will of God. There is not a whisper in the sermon of Jesus as "a man of sorrows," as being "an offering for sin," as often speaking of his early death. There were no "enthusiasms" in His disciples after they got over that early enthusiasm of wanting to know "who should be greatest" and when the "kingdom" should be set up. Every earthly lust and unholy ambition was chilled in the disciples' mind when they were asked to follow Jesus to self-denial, persecution and death "for My sake and the Gospel's." When a life of this sort is offered, "all other great men" of this world refuse it. They are "enthusiastic" over "the kingdoms of this world and the glory of them." Jesus refused the lat-

ter and chose death on the Cross. Was it "enthusiasm"?

Lastly, our author apostrophizes the "dignity of young manhood." "God has written the natural dignity of the young man's life in the eternal statute book of the universe." This is very fine writing if the idea is to catch, inflate and "enthuse" the young men who see anything in it to get hold of. Our sermon may be classed with other writings called "intuitional," which mean anything, according to the imagination of the reader. Our author has a flamboyant style, and a wealth of vague suggestive words. With some he will pass for a prophet. One of the greatest writers of our day has said: "The last attainment of true culture is to be simple."

Henry P. Wilber.

Occidental College, Cal.

Work for the Sabbath.

Editor Occident:

In our Legislature, a bill for a Sabbath law is now pending. Some of us have worked hard and long in its behalf and have "hoped against hope," but at this writing the prospect is anything but bright. We knew full well that the success of God's cause or the coming of Christ's kingdom does not depend upon the enactment of the law, and yet we may be very culpable because of our inaction.

Manifestly the Lord of the Sabbath has a controversy with the churches and ministers because we have done and yet do so little to arrest the alarming Sabbath desecration so prevalent. The enemy has despised and trampled under foot God's righteous law, and the church's "adversaries have even mocked at her Sabbaths"; and yet we have not lifted up our voice like a trumpet. How many church members have joined with the petitioners for a Sabbath law? How many pastors have worked hard for it or incited the people to activity in its behalf? And now when the bill is before the Senate, do the members of either house see any evidence that the "Christian people" are anxious for the passage of the bill? The good people of the State who really desire a good Sabbath law should have had their agents at Sacramento at work with the members of the Legislature and with the committees having charge of the bill. Public meetings should have been held all over the State, and especially in the capitol, to show the lawmakers that the friends of the Sabbath are in earnest. For want of such efforts, we fear that we will fail of success.

Perhaps it is not too late yet. Let the religious press come to the rescue and it may not be; too well do we know that we cannot expect much help if any from the secular. What need of a Sabbath law can be seen or acknowledged by the publishers of the "Sunday papers"?

Yes, "the Lord has a controversy with the inhabitants of the land"; "the Lord hath a controversy with his people." It is ours to repent

and do works "meet for repentance." Then he may "pour out a blessing, that there shall not be room enough to receive it." *N. R. J.*

Oakland, Feb. 2.

Earnest Queries.

The Prayer-Meeting.

Will the church of the future continue the traditional prayer-meeting? We have just heard an argument by one of our ministers favoring the negative side of this question. Judging from the attendance, it is clear that the prayer-meeting is not in favor with most of our western churches. At a recent presbyterial meeting the pastor of one of our influential churches stated, in the "Free Conversation on the Subject of Religion," that his prayer-meeting did not amount to anything. Out of a membership of 260 he has an average attendance on Wednesday evening of 25. Another pastor reports three-fourths of his membership in the prayer-meeting. Whence the difference? What the inference? Are there prayer-meetings, and prayer-meetings?

Indoctrinating.

There are good and sufficient reasons for not requiring creed subscription in the reception of members into the church. But how about indoctrinating our people in the particular system of evangelical truth which our denomination represents? The pulpit of the time is too much occupied with popular themes to give attention to what is supposed to be unpopular doctrine. The hour of the Sabbath-school is taken up with the "lesson." The appended question from the Catechism is slighted, if it gets attention at all. Thus, as matters stand, it might be a question as to whether the church is not more Arminian than Calvinistic. May not this subject require looking after, if we are to perpetuate our splendid system of faith? *S. H. Weller.*

Cheering News of Our Spanish Work.

BY REV. A. MOSS MERWIN.

At San Gabriel, the last Sunday of the old year saw a congregation of about seventy Spanish-speaking people, some from Duarte, Monrovia, Mission Vieja, Chapman's ranch and South Pasadena; the church appropriately decorated; good singing aided by friends with stringed instruments from Pasadena; much reverence in devotional exercises, all uniting in the Lord's Prayer; responsive faces as the sermon proceeds telling of the Unspeakable Gift. A man and his wife, led to Christ by a relative, ask to be received on confession of faith.

Springing from this Spanish work have come a Sunday-school with eighty pupils, directed by Mr. and Mrs. Crowell of Alhambra, and Divine service in English every Sunday afternoon in the same building. On Wednesday evening the usual prayer-meeting in Spanish at a private house, conducted by one of the elders, a most exemplary and faithful man.

At the Azusa Mission, three miles from the town, the Christmas congregation numbered forty-five; services conducted by Elder Vasquez, a man taught of God, humble, wise and acceptable to the people; a most interesting Sunday-school in the afternoon with thirty pupils taught by church members.

Our work extends to San Bernardino, Los Nietos, Santa Ana, Orange, Fullerton, Yorba, Santa Monica, and twelve in Mexico. Some of our best members thus scattered are most useful in helping the Spanish missionary society under the direction of the Rev. Mr. Case, several of them regularly employed as helpers; one, a Bible reader and sweet singer whose services we would gladly have retained if funds had been sufficient.

At Los Angeles, on December 25, Sunday-school at the Spanish Home, Macy street, had in attendance thirty; Bible-class for adults conducted by one of the elders. Divine service at the Alpine Mission, Sonoratown, in the evening; about forty present; you notice some intelligent looking young men; a man and his wife, until recently much opposed to the evangelical faith, have brought several friends; an octogenarian, nearly blind, comes in led by his wife; he rejoices in the light that Christ gives and desires to help his neighbors to find the Savior; the man who acts as usher and distributes the hymn-books was a few years ago a tippler and gambler, now an earnest Christian; a descendant of one of the old and prominent Spanish families of this region takes a seat with her gentlemanly-looking husband, both of them followers of Christ. Earnest heed is given to the Gospel message; one feels that the Holy Spirit is moving on these hearts.

Another pressing need of Ninety-nine is a *church building for our work in Los Angeles*. The lack of one has always been a hindrance. Permanent quarters would give a sense of stability not now experienced. A sanctuary suitably fitted up would prove to be a center of attraction, and would be prized as English speaking people prize a church home above mission halls for purposes of worship. Our little chapels in Azusa and San Gabriel have given solidity to the work in those places. Why should we not have one in Los Angeles?

A friend offers to donate a building, now used for a mission. It would cost about \$400 to move this building and put it in proper condition for church purposes. A lot in Sonoratown can be purchased for \$1000; if this amount is not forthcoming soon, ground might be leased at a low rental for a term of years. The heart of some one may be moved to bear the expense of fitting up the building already offered, and thus bring the Gospel within reach of the needy and neglected. Better still if a noble "Four Hundred" would each give one dollar for that purpose; then the leasing of the lot would be a comparatively small matter. Yes, ninety-nine cents plus one from the four hundred would give us a church for the Mexicans in Los Angeles in this year

of Ninety-nine. New Year greetings of this nature will be gladly received and acknowledged by the writer, and the property will be turned over to the Presbytery.

Pasadena, Calif., January, 1899.

"To Him That Overcometh."

BY REV. A. C. DIXON, D.D.

In the jewel-room of the Tower of London we have seen the coronation crown of Queen Victoria, radiant with brilliant and costly gems. As we read the second and third chapters of Revelation we find ourselves in another jewel-room, where there are seven gems more brilliant and costly than any diamonds of earth. This diadem of jewels is for the crown of "him that overcometh." It is my purpose to study these seven gems, and offer them to every reader who will enter the list of overcomers.

The first gem is *Abundant Life*: "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." Victory increases life, and, as you read the charge to the church at Ephesus, you will see that the enemy to be overcome, if we would secure more abundant life, is *lovelessness*. "I have against thee, because thou hast left thy first love." They hated the deeds of the Nicolaitans, and the heat of their hate had dried up the fountain of their love. If we love the true we will hate the false. But let not hatred dominate our lives. We may hate heresy so intensely that we fail to love the heretic. This hatred may make us very orthodox, but it is an orthodoxy on ice.

The second gem is *Safety*: "He that overcometh shall not be hurt of the second death." Fear is an enemy to be overcome. The church at Smyrna was poor and powerless in the midst of many enemies. They were in danger of imprisonment and death. "Fear none of those things which thou shalt suffer." The Christian can afford to die for his faith, but he cannot afford to be a coward. Faithfulness unto death brings the crown of life. The death of the body is introduction to reigning life. He who dies once for Christ shall never die again.

The third gem is a *New Character*: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." A name stands for character, and the white stone was the ancient ticket of admission into secret orders. Victory makes character, and this new character admits us into the secret place of the Most High, where is the hidden manna. And as we read the charge to the church at Pergamos, it is plain that the enemies to be overcome are selfishness and worldliness. Balaam represents the self-willed man, and the Nicolaitans were a class who believed in the syndication of the church and the world, that Christians need not give up heathenish practices. Eating the onions of Egypt vitiates

our taste, and unfits us for eating manna. The man who fights the battle against worldly tendencies and conquers will feast upon hidden manna, of which the worldling knows nothing.

Mr. Spurgeon tells of a man who invited his neighbor to come and eat some apples that grew in his orchard, but the neighbor refused. He invited him a second time, and was again refused, and finally the neighbor frankly told him that he had eaten some of his apples growing near the road, and he found them very sour. "Oh," replied the friend, "I planted those sour apples on the outside for the bad boys, who, if they get a taste of good apples, will rob my orchard. The good apples grow in the center of the orchard." Too many of us are eating the sour apples that hang over the highways of worldliness. We need to come into the orchard of separation, and the apples that grow there are like the manna that comes down from heaven.

The fourth gem is a double one, *Power and Hope*: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations . . . and I will give him the morning star." Read the charge to Thyatira, and you will see that the enemy to be overcome is Jezebel. With her coarse sin and her subtle temptations she seduced some to commit fornications, and others to eat things sacrificed to idols. Sin breaks our power, and so does association with evil. Eating meat offered to idols, Paul tells us, was not in itself harmful, but it linked one with the evil institutions of idolatry. And when the Jezebels of indulgence fail to induce us to commit coarse sin, they seek to link us in our influence with some evil institution, and then we are powerless with God and man. And, more than that, we lose our hope. The Christian who indulges in doubtful pleasures is not apt to have full assurance of salvation. It is hard for him to keep his face toward the sunrise. He lives in the twilight of the evening. But if we overcome the temptation to coarse sin, and the enticement to associate ourselves with evil, the promise is that God will give us power over the multitudes, and we shall always live in the twilight of the morning.

The fifth gem is *Holiness*: "He that overcometh, the same shall be clothed in white raiment." The letter to the church at Sardis informs us that the enemy to be overcome, in order to attain holiness, is *unreality*. "Thou hast a name that thou livest, and art dead." To be holy we must be real; washed white, but never whitewashed. Seeking to *appear* rather than to *be*, does not give us the white raiment of holiness.

The sixth gem is *Useful Stability*: "He that overcometh will I make a pillar in the temple of my God." A pillar in a temple supports something. I saw a large pillar standing among ruins in Rome. It was strong, and seemed to be making an effort to do nothing. Its strength was wasted. And so we may be strong in char-

acter and resources, but out of place. All our strength and beauty need to be under the temple of God, supporting its arches. There is no criticism of this church. She is urged to enter the wide door of opportunity that stands before her. She is exhorted to fight, not against sin, but for righteousness, like the American soldiers, who fought not so much against Spaniards as for the oppressed Cubans. Here is a work of building up rather than of tearing down, and such must ever be the work of him who would be a pillar in God's temple.

The seventh gem, and the brightest of all, is *Sovereignty*: "To him that overcometh will I grant to sit with me in my throne." The enemy to be overcome is lukewarmness. The Laodiceans were self-satisfied, feeling rich when they were, in reality, miserably poor. No self-satisfied, lukewarm Christian is ever on a throne; he is the subject of the forces about him. Only those who serve with the white heat of love may expect to reign with Christ in power. Read further, and you will perceive the secret of this lukewarmness, and also the secret of victory: "Behold, I stand at the door and knock." It is a church with Christ on the outside. Its members are within, feasting, enjoying the good things that God has given them, with Jesus shut out. The way to conquer is to open the door and let Christ in. He does the rest. Lukewarmness cannot live with him. Self-satisfaction vanishes when he enters.

May each one of us become a victor in whose crown these seven gems shall shine here and hereafter!

Borough of Brooklyn, N. Y.

Standing Alone.

There are, within the range of every one's life, processes of life which must be solitary; passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes, and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me." The sense of right can more readily indurate the tender than melt the rocky soul, and that is the most finished character which begins in beauty and ends in power; that leans on the love of kindred while it may, and when it may not can stand erect in the love of God; that shelters itself amid the domesticities of life while duty wills, and when it forbids can go forth under the expanse of immortality, and face any storm that beats, and traverse any wilderness that lies beneath the canopy. — *James Martineau*.

"So much we miss,
If love is weak; so much we gain,
If love is strong! God thinks no pain
Too sharp or lasting to ordain
To teach us this."

The Home Circle.

Your Cross.

Seek not to drop the cross you wear,
Or lay it down; for if you do
Another shall be built for you
More difficult and hard to bear.

The cross is always made to fit
The back which bears it. Be content:
Accept the burden which was sent
And strive to make the best of it.

Think not how heavy is your load;
Think not how rough the road or long;
Look up and say, "Lord, I am strong,
And love makes beautiful the road."

Who toils in faith and knows not fear
Shall live to find his cross some day
Supported all along the way
By angels who are walking near.

—Ella Wheeler Wilcox, in the February Woman's Home Companion.

Letter from Manila.

We are permitted to print a portion of a most interesting letter written by Chaplain C. A. Cressy of the Thirteenth Minnesota, to Rev. J. A. Macomber, Chaplain at the Presidio:

"I will not now rehearse the story of the trip. Suffice it to say it was, on the whole, a delightful trip, though toward the last of it a little monotonous. The Volcanic Isle which we passed, going within four miles of it, while the volcano was in action, was a sublime sight. We were passing it just about dark. It was visible for many miles.

"Our arrival in the bay here and our first sight of Dewey's ships was an experience not to be forgotten. It seemed an age before we were permitted to land. First, we were going to land at Cavite. Then the order was changed, and we were to land at Bakor, a point between Cavite and the Spanish lines. Again we were to land north of Manila and storm the city from both sides at once. This order was finally changed to an order to land at Paranaque, about three miles from the Spanish lines. Our landing was made on August 7th, in the rain and mud. Our camp was pitched in the rain about one and a half miles from the intrenchments. We remained in camp nearly one week, when our regiment was ordered to do outpost duty at the front. I was left by order of the Colonel in charge of the camp as officer of the day and guard. I performed this duty for a period of thirty-six hours before I was relieved.

"When the regiment came in, orders were read to the effect that the city was to be stormed on the morning of the 13th. I was again ordered to remain in charge of the camp, as officer of the day and guard. This was much against my will, but the Colonel was very decided in this, particularly as no officer would volunteer to remain. I had twenty-four guards, only, left with me, and some sick men who were

unable to go. I saw the battle, especially the part performed by the vessels. I saw the first shot from the fleet, and the last one, and all between—saw the shells burst in and over the Spanish works.

"But my position was not an enviable one, I assure you. When the insurgent army found that they were not permitted to enter the city for the purpose of plunder, and were turned back, it was believed by all the officers in charge of the various camps that they would vent their wrath upon us. And they actually went by our camp with angry looks, making significant motions with their hands across their throats. For two or three days after the battle we feared an attack from them. I was advised by an officer in one of the camps near ours to have my men throw up intrenchments in the center of the camp as a protection. I did not do this, but had the shovels ready. For two days my guards carried their guns with them everywhere. I had a brace of six-shooters at my belt, and for three nights did not sleep at all.

"Of course, you have read the particulars of the battle ere this. We are doing police duty as a regiment in the quaint old city of Manila. I am quartered with Company C at a suburb in New Manila called Tondo.

"The natives are a queer lot. Dress is an item of small account among the real natives. Women go barefoot or shod in wooden-soled slippers. Men wear simply a pair of trousers—too low at the top and too high at the bottom. Children of all ages, up to 13 years, go naked, many of them. Chinamen, Japanese and natives make up the population. There are 7,000 Spanish prisoners kept and fed at government expense in the old walled city. When they are going to be sent home, *if at all*, is a problem to us. They are an inferior-looking set. I have seen boys who cannot be over 15 years old in the uniform of Spanish soldiers. One good husky Minnesota boy could easily lick a crowd of them. They did not make much of a fight. It was an easy victory, and yet a determined force could have kept our whole army at bay for days—Dewey's ships to the contrary notwithstanding. It is now generally conceded that they did not want to put up much of a fight, preferring rather to fall into the hands of American soldiers than into the hands of the Insurgents. How the question is to be settled between the American forces and Insurgents is still a grave problem. Our impression is that this business of taking the Philippines—important as the measure was—is very much like sticking one's tongue on a frosty lamp-post—easier to get it on than off. We should, of course *now* hold the Islands, but it will prove something of a job to do this. The Insurgents are still in arms just outside the city. They give us no trouble as yet. What may result in the near future remains to be seen. It is 9 P. M. 'Taps' has just sounded; and as I am

tired with a somewhat hard day's work, 'I'll to bed' and finish this in the morning.

"Tuesday Morning.—I resume my writing this new, beautiful morning. There's one thing about our climate here that is very enjoyable—the cool nights. It begins to grow cooler about 9 or 10 in the evening, and before morning I find I need my woolen blanket over me. The days are hot; the sun, between the hours of 11 A. M. and 2 P. M., is very hot. It is advisable not to be out at that time. Until 10:30 A. M. and after 3 P. M., one can stroll about with comparative safety. I frequently come home with all my clothing wet with perspiration.

"As regards my own habits of life here, I rise at 6 A. M., take a shower-bath and a good soap-and-water wash immediately. This over, I am in season for mess call. A light breakfast—rice is preferred—with cooled, boiled water for drink. I let coffee alone, for the most part. (Tea sometimes for supper). I spend a portion of the morning in writing. Then visit, before 11 o'clock, some one or more of the companies—usually riding on a street-car drawn by funny little horses. Dinner, and absolute quiet and rest for a couple of hours; light reading or a game or two of checkers fill up the time till 3 P. M., when I make my round at the hospital—visiting and talking with every boy, and performing any duty that he may need. Home in season for supper at 5:30, and then spend the evening socially if I can find anybody to be social with.

"One of our principal delights is getting a mail from home. You can perhaps imagine with what feelings we get hold of a letter that has come from 8,000 to 10,000 miles with words of love and good will. The letters are read over and over again until we can repeat them by heart."—*Ex.*

John Hay and His Apron.

The honest badges of lowly life are things of which a man ought to be proud, even if he has succeeded in reaching the most exalted stations of life. This remark is suggested by the following incident in the early career of the present Secretary of State, the Hon. John Hay:

When John Hay was a boy he was a regular attendant of the Presbyterian Sunday-school at Warsaw, Ill. The Sunday-school lessons partly consisted of committing to memory Bible verses, and to attain supremacy in this created quite a rivalry among the scholars. John Hay was sure to come out ahead from two to five answers, sometimes more, causing those of his comrades who were always behind him to regard him with envy.

Consequently, when some of those boys heard that John had to wash dishes and do the churning for his mother, and, more than all, that he wore an apron while at these duties, his jealous comrades fairly crowed.

One morning it was agreed by his comrades

to get him out of doors while he had his apron on, and humiliate him by having two or three girls whom he rather liked ask him questions in regard to his housework.

Young Hay came out to where the boys were, and answered the questions by saying that he washed dishes as his mother taught him; and then, with twinkling eyes, he gave the dishpan which he had with him a tremendous fling, contents and all, drenching whoever happened to be near enough, and, laughing loudly, ran into the kitchen. Hay and his big apron were never molested after that.—*Sel.*

Cigarettes Hurt the Nerves.

Boys, do you desire to have always good, strong nerves? Then do not use cigarettes. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the West. Read what Mr. George Baumhoff, superintendent of the Lindell Railway of St. Louis, says about their use:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—*el.*

A Soul Which Found Its Rest.

Mrs. Mary Clemmer Hudson a short time before her death thus opened to a friend the most sacred experiences of her soul:

"Though I am not old, I have sounded the deeps and shallows of all that is called 'society,' till I feel through my heart of hearts that all that is of real value is the lowly, contrite spirit, the clear mind, the loving, consecrated heart—all else is emptiness, vanity, vexation of soul.

"I am very happy solely because I have reached that upper ether of spiritual calm which envy, jealousy, and malice cannot reach.

"I do common work, plenty of it, but in a spirit of consecration which ennobles it—at least to me.

"There is no joy but a calm to me. There is no noble life save that which is lived above the uncharitableness, the discontent, which fills human intercourse every day. I would say, of such an atmosphere, beware! At the last there can be no beauty for you or me but the beauty of holiness."—*Selected.*

Children's Corner.

A Fellow's Mother.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean;
And if your trousers are torn at the knee,
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad,
And I tell you this, if you're only true,
She'll always forgive whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day,
A fellow's a baby that don't obey."

—M. E. Sangster, in *Youth's Companion*.

A Famous Painting Bout.

GRAPES THAT BIRDS PECKED AT, AND A CURTAIN THAT DECEIVED ZEUXIS HIMSELF.

In a chapter on "Grecian Painters," in the February instalment of his *St. Nicholas* serial, "Bright Sides of History," Mr. E. H. House lets one of his characters tell this famous story in his own language:

"Well, uncle, I may not remember everything, but I will tell it to you as well as I can. Zeuxis was the one to start the business. He went around Athens 'with his chin in the air,' as Mr. Besant says, telling folks he could make better pictures than all the other fellows but together. Parrhasius didn't think he could stand that, on any terms; so they challenged each other, and it was arranged that each of them must get up as good a piece of work as he could, and let the public decide which should hold the championship. Zeuxis led off with a man carrying a basket of grapes, life-size, and Parrhasius followed with only a big curtain. When the show opened, a lot of birds flew to the grapes and tried to nibble them. The people went wild over that, and Zeuxis felt sure that he was going to win the first round. He called out to Parrhasius to hurry and lift his curtain, if there was anything worth looking at behind it; and then the match came to a quick finish, for the curtain was the picture, you see, and there was nothing at all on the other side. As soon as Zeuxis saw how the thing stood, he owned up he wasn't in it. He had only fooled a flock of birds, but Parrhasius had caught a first-class painter, who ought to have known all the tricks of the trade. Then Parrhasius held *his* chin in the air, and walked off with the belt. But Zeuxis behaved very decently after it was all over. He admitted that his man carrying the grapes must have been

badly done, or else the birds wouldn't have dared to go near him; so for that alone he deserved to be counted for. That's all there is of it, I believe. What are you laughing at, uncle? Haven't I told it right?"

"Oh, yes," said Uncle Claxton, as soon as he could get his face straight; "right enough, after a fashion; though I never heard it just that way before, and I didn't expect you to report it as if it were an Athenian prize-fight."

The Little Queen Who Was Snowballed.

Here is an amusing incident of Wilhelmina, the young queen of Holland. It happened four years ago, when she was about twelve years old. Driving with her mother they suddenly came upon two or three school-boys who were engaged in the amusing act of snowballing some little girls. Wilhelmina immediately jumped out and commanded her young subjects to stop. That they did not propose to do, and at once began to fire their missiles at the little queen herself. She bravely stood her ground, filled her hands with snow, and was about returning the charge when a royal officer appeared and asked the sportive boys if they knew that they were snowballing the queen of Holland. They, of course, did not and instantly disappeared. Then the queenly girl laid down her handfuls of snow sadly, saying to her mother, "I do wish I could have thrown it at them!" What a pity she had not been allowed to do so; it would have done her good, and those boys would have exulted to their latest day that they had snowballed with the queen!—*Christian Observer*.

A Secret of Success.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute. Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. "Not he that sayeth Lord! Lord!" but he that doeth my Father's will; not the son that promised, but he that went, was the one who received the reward. "This one thing I do"—not "This one thing I think"—made a St. Paul. "Whatsoever ye do, do it heartily." Going about continually doing good was the example left by Christ, and the promise is given to them who, by patient continuance in well-doing, seek for glory and honor and immortality—eternal life.—*Parish Visitor*.

Who brings her dollies for me to kiss
At the close of each happy day?
Who brings her toys for me to mend
That were broken in childish play?
Who sits on my knee while I caress
And smooth each tangled curl?
Just a dear little mite, all robed in white,
A dainty wee bit of a girl!

—Josephine Malcolm, in *Little Men and Women*.

The Occidental Board

OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Mrs. H. B. Pinney, Secretary of Literature, 66 Eleventh street, Oakland.

The February Meeting.

There was a large attendance at the February meeting of the Occidental Board. Beside the familiar faces of our workers, we had the pleasure of having with us elect ladies from San Diego, San Jose, the president of Sacramento presbyterial, Mrs. Hatfield, and many others from far and near. We were glad also to welcome one of the Northwest Board, Mrs. Cullom of Illinois.

The usual monthly reports were listened to with much interest. Mrs. Pinney spoke of the new leaflets that have been received. The series of Missionary Heroes will be especially helpful to auxiliary societies. "John Livingstone Nevius" is just the one for this month, when the country studied is China. The Year Book, which has new and helpful features this year, ought to be in the hands of every missionary worker.

Mrs. Condit made a plea for the circulation of *Over Sea and Land*, which in its new dress and enlarged size is, as ever, helpful and interesting, for old as well as young.

Mrs. Denniston again showed the absolute necessity that all monies from presbyterial societies should be in her hands by March 20, in order to be included in this year's report.

Mrs. Thomas exhibited some very pretty, neatly made rugs which the girls in the Home have made and hope to sell. They would be glad to have orders for these rugs.

At the afternoon session, we had the pleasure of a few words from Mrs. Wisner, formerly Miss Sophie Preston, who with her husband is on her way back to China. Mr. Wisner is to have charge of the new Canton College.

Miss Durham, the house to house visitor, brought three of the children of one of these homes, who added to the interest of the meeting with their quaint singing and speaking. Miss Durham reports a large number of calls made in January, with many women and children reached in this way. A prayer-meeting is soon to be started in the homes of the Chinese women, at the request of the Christian women.

A pleasing feature of the exercises of the girls of the Home was the reading by little Ah Lon of some verses of the book of Ruth; the story of her life told in reply to questions from their teacher Mrs. Martin; and the singing in a very

pleasing manner of a solo, "Ruth and Naomi," by Mrs. Morris.

Rev. Mr. Potter of Oakland closed the exercises with prayer and benediction.

Mrs. T. F. Burnham.

Reception to Missionaries.

A reception was given on Tuesday afternoon, January 31, by the ladies of the Occidental Board, at 920 Sacramento street, to Dr. and Mrs. S. F. Johnson of Efulen, Africa. Mrs. Johnson was obliged to return to her native land on account of ill health; she is now so far recovered, however, after visiting this land of sunshine, that they expect soon to return to their work in the Dark Continent.

Mrs. Johnson told of the home life;—or rather, the want of it, as it was impossible to have a home where a man had several wives; but as it was the custom of that country for the women to support their husbands, it required more than one wife to accomplish the feat. In this, as in other heathen lands, the women hear the Gospel of Christ gladly.

Dr. Johnson told of the last days of Dr. Good. All through his intense suffering he never thought of himself; he was working and praying for the people he loved so much, and for whom he was to lay down his life, his mission having been accomplished. The people believed in him, and loved him for what he did for them. Dr. Johnson thought he had laid the foundation for a great future among that people. He esteemed it a great privilege to have been permitted to care for such a man as Dr. Good in his last hours; and then with the help of the people at the mission station to lay the loved one to rest.

Mrs. Bannerman, whom we have learned to love, made an earnest plea for more prayers for our missionaries.

Mrs. Peoples of Siam, also here on account of much needed rest, gave us, in her very spirited and earnest way, a few of her wishes and plans for her people in Nan. Dr. and Mrs. Peoples expect soon to return to their labors in Siam.

Dr. Atterbury told us of the coming hospital he hopes to see, for the Chinese in this city, a much needed institution.

With music, and tea served by the Chinese girls, this was one of the most delightful receptions ever held at our Presbyterian headquarters.

Mrs. J. B. Roberts.

While portions of the Bible have been translated into nearly 400 languages and dialects, the whole Bible has been published in 107. Of these, 40 are in Europe, 41 in Asia, 13 in Africa, 10 in Australasia and Oceanica, and 3 in North America.

In India 1785 new Sunday-schools were organized last year, with 66,000 new scholars. A good record for a single year.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,

PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Missionaries are especially welcome at all meetings. Those en route via Portland are urged to notify the Board by addressing Mrs. Laura Preston Campbell, 480 Hall street.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. H. C. Campbell, 741 Hoyt street, Portland, Oregon.

Letter from Dr. Eliza Leonard.

(Concluded from February 8th.)

I am just now attending an old lady (sixty-eight years) who has a large carbuncle on the back of her head and neck. The poor old lady was sorry she had not simply "waited for death" when I dressed it the first day. I think, myself, considering the fact that the carbuncle had never seen water, but had had repeated applications of some miserable Chinese medicine, I did remarkably well by her. But oh, how the old lady did hate to hear the clip of the scissors on her hair. With every clip she cried, "Ai ya! I'll not have any hair left on my head!" But we assured her that a head with no hair was better than no head at all, and kept on. She has grown so fond of water that she orders her friends to rise in the night sometimes and dress the carbuncle for her. She has decided that we are rather a good institution after all, and feels quite sorry when I say I will not return for a day or two. Her friends have been instructed and can do the dressing for a day or two at a time. They say that with Chinese treatment it is simply as the old lady said, "Wait for death"; that they rarely recover. You would understand it better if you could have seen this one.

The women in that court seem quite interested in the Truth. They have heard the Gospel before; have a number of Christian books in their homes. These books have been bought on the streets of booksellers. The women can read some. The men there also seem interested. I have had a "boil patient" lately who has shown considerable interest. She asked for our Sabbath the other day and said she wanted to come and give Jesus a "ki tore"; that is a form of heathen worship which consists in knocking the head on the floor. So we see signs of interest and feel encouraged in our work. I have been quite busy with out calls just recently. They take up a great deal of time and energy.

I don't believe I have written you since I

came back from the seashore. I have changed my place of residence this fall, and am now living on Second street. I have charge of the woman's medical work here and at our other compound on Duck alley. I am here on Monday, Wednesday and Friday; and over there on Tuesday, Thursday and Saturday. I am in this way kept quite busy. My study is much interrupted.

I have not finished my third year's work in the language yet. We have a little new missionary at our other compound—Martha Wilson Fenn. She came November 30 early in the morning. She is a very cunning little girl. I have been over almost every day since to see her mother. They are both doing very well now. Mrs. Fenn has a little malaria, though.

I play at housekeeping a part of the time, too. Dr. and Mrs. Inglis and I board with Mrs. Cunningham, but when Mrs. C. goes to the country I am left in charge of her house. Mrs. Inglis, of course, cannot speak yet, for she has been here less than two months. Miss McKillican is spending this fall at our Pao-ting-fu station. We expect her home now in a couple of weeks. The Board has again failed to send us a woman for our work on that station. They evidently think we can keep on loaning Miss McK. indefinitely. We can't do it, however. Our work to the East is lying undone while she is away. We tremble when we think of next year. Mr. and Mrs. Cunningham are going home and we have so few workers. We hoped to have a new man and wife this fall, and that they would be ready for a little work next year; but no man has been sent us. Of course we have a new doctor, but I do not refer to him. He has his special work and can't take up school or country work.

But it is "not by might nor by power, but by my Spirit, saith the Lord." If we are fully surrendered instruments the great mountain will become a plain before us. We do need your prayers. The Chinese Christians need your prayers. The heathen need your prayers.

I shall try to be more faithful in writing you. Very sincerely yours, *Eliza E. Leonard.*

Our church here was partly destroyed by fire last night. It is a sorry sight. Our organ is a total wreck. We shall have to close in the roof as best we can and get along in any way this winter. The fire caught in the chimney.

A reader wants to know why the people of the Philippines call themselves, and are called by the newspapers, Filipinos. The difference in the spelling strikes him as queer. It isn't really, though. In Spanish the Philippines are the Islas Filipinas, and the islander is a Filipino.—*Southwestern Presbyterian.*

A bacteria engine is a novel idea. It is made to run by the gases of fermentations, and its operation varies with the different gases and species of bacteria giving rise to them.

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter street, San Francisco.

Miss S. Mabel Bigelow, Corresponding Secretary, 3014 Buchanan street, San Francisco.

Quarterly meetings are held at 920 Sacramento street, on the Saturday following the first Wednesday of January, April and July, at 2 P. M. All are invited. The annual meeting is held in October with Synod.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce, San Anselmo.

Washington's Birthday in the Sunday-schools.

The "Sunday preceding Washington's Birthday" is almost upon us. That is the time when the California Sunday-schools are expected to contribute to the salary of the Rev. James Hayes of Kamiah, Idaho, the native Indian missionary among the Nez Perces. According to this agreement, those schools which have promised their Y. P. Secretary to do so, have received a letter about the work, which is short enough to be read during the opening exercises if thought best. If the matter has not already been arranged, the succeeding Sunday will do as well for the collection. Will not all connected in any way with Sunday-schools remind their superintendent that the day set apart for contributions to the Board of Home Missions is at hand, and urge him to follow the recommendation of General Assembly. Special efforts should be made in the schools which did not contribute to the Woman's Board at Thanksgiving time.

The Napa primary Sunday-school is collecting its home mission money by means of a birthday-box. Each Sunday, the children who have had birthdays during the week are called up, and drop in as many cents as they can number years. Where tried, the plan excites interest, and gives an opportunity for keeping the object fresh in the children's minds. Instead of reading the semi-annual letters about Mr. Hayes or little Emma Hill and Charlie Schurz, as the case may be, bits of the contents could be told from Sunday to Sunday. Such a plan would make the home mission work very real to small children. The boxes can be obtained from Mrs. F. S. Page, 524 Twenty-third street, Oakland, for the cost of postage.

Christian Endeavor Societies that are collecting a home missionary library should consider the following carefully. The "Rocky Mountain Saints" is certainly intensely interesting to those who are willing to devote time to the study of the Mormon question:

"Now is the time to inform yourself in regard to the Mormon question, so as to be ready to make an intelligent fight against Mormon aggressions at the National Capital and in your own community. To understand Mormonism so as

to realize the secret of its strange power over the people, it must be studied in the light of its history. In order to aid those who desire to become acquainted with Mormon history, arrangements have been made with D. Appleton and Company, publishers of the 'Rocky Mountain Saints,' whereby for a limited time that wonderfully interesting book can be furnished to a limited number of people at \$2 per copy, or by mail \$2.25. Its author is Mr. T. B. Stenhouse, who was for twenty-five years a Mormon elder and missionary, until his eyes were opened to the awful delusion of Mormonism. His book is acknowledged to be the best history of the Mormons which has ever been published. All who desire to avail themselves of this special offer should order at once from Rev. Wm. R. Campbell, Box 72, Madison Square Branch P. O., New York."

*Grace H. de Fremery,
Synodical Secretary.*

Only a Dime!

Last summer, when the reports from the annual meeting of the Woman's Board were received, and it was announced that California had, during the year, made greater advance in contributions than any other Synod in the United States, and so was honored as the banner Synod, our hearts were stirred with just pride, especially as this gain had been made over a proportionate advance during the previous year.

Now as the present financial year is about to close, there comes from presbyterial treasurers a cry of apprehension and of warning. Gifts are not coming in as promptly as they should. Unless special effort is made during the next six weeks, the books will close and we shall have failed to meet our pledges and apportionments. To meet the deficit it is urged that every presbyterial and every auxiliary ask a special contribution of ten cents from each member. If all respond with the dime—and a dime is a very small piece of money—our pledges can be redeemed, our financial standing preserved, and the reports we send to annual meeting need not shame us when compared with those of preceding years.

The February Meeting for Humiliation and Prayer.

The annual inter-denominational day amongst women's home missionary organizations for humiliation and prayer is appointed for the last Thursday in February. The program, which furnishes a complete order of exercises, is this year prepared by the women of the Methodist board. It is certainly a matter of no ordinary significance that Christian women, all over the land, should meet on this day, by concerted plan and general consent, for humble contrite prayer, that America may become the domain of the Lord from mainland to remotest island. It is hoped that our Presbyterian auxiliaries, in larger number than ever, will observe the occasion.—*H. M. Monthly.*

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Christ at the Feast. (John vii: 14, 28-37.)

LESSON IX. February 26, 1899.

GOLDEN TEXT: "If any man thirst, let him come unto me and drink." (John vi: 37.)

Introduction.

PLACE: Jerusalem.

TIME: October 11-18, 29 A. D., during the Feast of Tabernacles.

EVENTS SINCE THE LAST LESSON: Six months intervene since the last lesson. The feeding of the five thousand was followed on the next day by the sermon on "The Bread of Life," which was preached by the Savior in Capernaum. The teaching of that sermon was unmistakable. The people who had wished on the previous day to take Jesus by force and make Him a king (John vi: 15) now deserted Him, when they perceived that His ideas and theirs were radically different. Even some who had at least nominally become His disciples turned away, "and walked no more with Him."

That event terminated the first part of the Galilean ministry. The next six months were spent in the special training of the disciples. Leaving Capernaum, Jesus traveled as far away as Tyre and Sidon; from thence, evidently by a long roundabout journey, to Decapolis, the region south and east of the Sea of Galilee. From Decapolis, by way of Magdala and Bethsaida, the Master led His disciples as far north as Cæsarea Philippi. Returning thence to Capernaum, Jesus took his final departure from Galilee, arriving in Jerusalem about the middle of the Feast of Tabernacles.

During this period took place the healing of the Syro-Phœnician's daughter, the feeding of the 4,000, the Transfiguration, and other events. It was at this time our Lord gave His first explicit prophecies of His approaching death.

Explanatory Notes.

V. 14. It is necessary to read carefully the preceding verses of this chapter. When urged by His brethren, who did not believe in Him and His mission, to show Himself to the world, Jesus said, "I go not up yet unto this feast." Their words were practically a temptation, to which Jesus refused to yield. The opposition to Jesus in Jerusalem was intense, and there was need for caution. V. 10 informs us that after His brethren had gone, Jesus Himself went up, "but as it were in secret." This secrecy was secured by going up to the holy city through Samaria. Luke gives the account of that trip (ix: 51-56).

When the crowds assembled at Jerusalem the question on every lip was, "Where is He?" All were waiting to see whether He would come, and, if so, what He would do. Thus the feast began with the people wondering concerning Him. Suddenly, about the middle of the feast, Jesus in their midst appeared, and began to preach.

Vs. 15-27 recount a discussion in which Jesus became involved. These verses must be read carefully, even though they are omitted from this lesson.

V. 28. The people were affirming that they knew of Jesus' origin, and consequently He could not be the Messiah. Taking their own words, the Master used them as His text. In a most unmistakably direct manner He asserted His divine mission. His authority was from God Himself. But of God, He affirmed, they were ignorant.

V. 29. But Jesus claimed for Himself an intimate personal knowledge of God.

V. 30. Such words simply intensified the opposition of the leaders. They wished to arrest Him. But this they could not do. The reason, on the divine side, was that His time had not yet come; on the human side, it is probable that His very boldness perplexed and paralyzed them.

V. 31. But while they raged and fumed, many of the people believed on Jesus, claiming that even the Messiah Himself could not do more miracles than Jesus did. He was proving Himself to be the Messiah.

V. 32. The people did not dare to express their opinions openly, but none the less the Pharisees learned the drift of the public mind. It must be stopped. So they sent officers to arrest Him.

Vs. 33-34. "Yet a little while." It was only six months. Then He would return to Him who had sent Him into the world. Jesus knew all that was to befall Him. The time would come when they would wish to find Him, but would not be able (cf. Is. lv: 6). Their rejection of Him would be a serious matter.

V. 35. They could only think of His going to some other country, possibly to those Jews who were known as "the Dispersion"; i. e., those who were living among the Gentiles. Or would He turn to the Gentiles themselves?

V. 36. Spiritually and willfully blind, they could hardly understand anything He said.

V. 37. Each day of this feast water was drawn from the pool of Siloam and borne by a great procession unto the temple, where with music and singing it was poured out on the altar. On the last day this ceremony was made much more imposing by the addition of special features for that day. (cf. Isaiah xii: 2-4.) Doubtless Jesus took His stand at some prominent place and cried out in the hearing of all, "If any man thirst, let him come unto me, and drink." He could see the real spiritual thirst of the people. He knew that as they observed their feasts, they could obtain no true satisfaction for their souls. How His soul yearned to give drink to those thirsty ones!

There are a great many truths in this lesson, among which are:

1. Until one's work is done no human power can stop him. Those enemies of Jesus could not

stop Him until His hour of work was finished and the hour of darkness had come.

2. The attitude of the soul toward Jesus in this life determines our future destiny. One cannot oppose or even neglect Him in this life and hope to be with Him in the life to come.

3. Jesus is the only true fountain of life. He alone can quench soul-thirst.

San Francisco Theological Seminary.

Finding Jesus.

BY MRS. MAB W. COYAN.

The forty-first verse of the first chapter of John's gospel is the central verse of the Bible. Around it the whole illimitable, divine plan of salvation revolves like the solar stars about their sun. "We have found the Christ," is the key-note of conscious, personal knowledge. John and Andrew, two obscure Jews, make the supreme discovery of time. Finding Jesus was the greatest event in the annals of our race. No circumstance of equal magnitude and import—not even the birth, death, resurrection and ascension of Jesus—ever has, or ever will, take precedence of this personal, soul-inspiring contact with the Christ.

He had, indeed, been recognized and worshipped in his manger cradle as the King of the Jews. Simeon had prophesied of him as "a light to lighten the Gentiles." But he never walked fully revealed, as the "Lamb of God that taketh away the sin of the world"—he never brought himself in conscious touch with men as individuals, till the two disciples found him on the banks of the Jordan thirty years later. It is the man, finding Jesus for himself, and not another, that puts color and emphasis on the whole grand scheme of salvation. John and Andrew "heard." They "followed." Jesus, perceiving their interest, "turned" to question them. He knew their motive, but he wished them to know it themselves—there is a mighty uplift and clearing out of mental rubbish in fully understanding one's self—and invited them to a closer and more affectionate interview. "They saw where he dwelt, and abode with him that day." The result of this blessed communion ripened quickly into a revival. Personal knowledge excited an all-around mutual interest, and the two friends became volunteer co-workers with Jesus. Andrew finds Peter and brings him to Christ. Christ finds Philip, and Philip finds Nathanael. The story is significant. To find Jesus is the end to which every soul is born. To find, follow, and abide with him kindles the fires of unceasing revival. The most glorious and far-reaching experience of life is finding Jesus.

—Ex.

Christian Endeavor Service.

By Prof. J. H. Goodell.

Palm-Tree Christians. (Ps. xcii: 1-15.)

Topic for February 26th.

In studying and using the Bible, it is important to understand something of the symbolism of the Scriptures. I do not mean that we must be able to explain the meaning of all the symbols put before us; this we may not be competent to do. But the significance of these figures as a method of instruction it is well to consider. In the literature and public speech of our day, symbolism belongs more to the ornate; it belongs to the artistic rather than to the practical; its effect is to fix impression rather than to stamp it upon the mind. The figures of speech we somewhat rudely carve ourselves, or those which we project before our hearers by quotation, are intended to attract attention, to beautify and to enliven. Now, while this element is not altogether wanting in the use of figures in the Bible, by far the greater purpose was to reveal, to announce, and to hurl into the mind its first cast of thought. What we do now by deliberate approach, by logical reasoning and by careful process of thought, the instructor of Bible times did by the use of bold figures, vivid pictures and startling metaphors.



Let us begin with this thought in mind as we read this Psalm and talk about the "Palm-tree Christians."

The Jewish poet in saying, "The righteous shall flourish like the palm-tree," is not constructing poetical embroidery; he is not catering to occidental literary culture. He faces the oriental mind; his Sabbath song is given to impress the worshippers with a fact as great and inspiring as the figure by which the truth is conveyed. When the Psalmist or Jesus uses a figure to carry truth to be taught, he does not belittle his theme by using a figure too strong for his idea. If we modify our conclusions by saying, "Oh, it is only a figure of speech," we either charge the speaker with unfair exaggeration, or confess ourselves to be insincere interpreters of the Word. The figures of the Bible stand for the truth and accurately present it to the mind.



Then, too, these similes are to be understood by use of their great thoughts—usually a single majestic fact in them. Thus the palm-tree is taken to represent the Christian, not in every separate fact that can be found relating to the tree; but the great, luxuriant life of the palm is taken to impress the mind with that vigor and growth attainable by God's children. Both the cedar of Lebanon and the palm-tree have their own method of growth; they stand in the landscape the pattern of majesty, vigor and value.

So the typical Christian is intended to be. No

specimens of manhood, of all that makes life admirable and of what ought to stir the impulses of any man, ought to be found anywhere as they are to be seen in the Christian body. And this vigor and majesty are in the constitution of the tree; they are not the products of culture, and art, and experiment; but they belong to the cedar as a cedar, and a palm as a palm. So it is with the disciple of Jesus Christ. Once give the Holy Spirit his way in our life, heart, conscience and conduct, and that is the kind of man that Christian is bound to be. God makes him so; it is in the new life.

So the palm-tree condition of Christian experience comes not by working up to an ideal thus expressed. It is not a pattern to work after; an example to be copied. It is giving God his way with us. It is keeping out of a life everything that hinders. It questions every book, and every occupation, and every recreation, and every opportunity to decide whether best to give God a clear way to make of us what he would delight to do. Paul wrote the Corinthian Endeavorers: "Ye are God's husbandry." That is, we are the plants under his culture. Jesus speaks of us as branches of the vine. We need to think and speak far more than we do of ourselves as the objects of God's cultivation. Perhaps we do not think too much of avoiding sin, but we make too little of mistakes, weights, heedlessness and absence of ideals in our life. Because a certain habit or course of conduct cannot be said to endanger our hope of heaven, we pass it lightly by as not pressing for correction. I doubt that the Endeavorers, or any other class of Jesus' disciples, are injured as much to-day by actual sin as they are by the mistakes and what the writer of the Hebrews calls "weights" or cumbrances. Professor Drummond used to say that what we need to-day is a revival of righteousness. Doubtless, we do; but more than that I believe we need a revival within us of a higher conception of God's culture. We would each see mighty and wonderful results in our lives if we were just as cautious to cast out every thought, avoid every habit and refuse every association that might make God's ideal less attainable, as we are to keep ourselves free from those noxious vices and crimes we deem so fatal to our religious hopes.

The Palm-tree Christian, then, is he who grows wherever God plants him. He opens his life to the Divine culture. His life is but the operation of God in training him through the years. His beauty is that which God makes; his vigor is that which God gives; his fruit is that which God brings to maturity; and his joy is the joy which has been in his soul the overflow of the great eternal joy of the heavenly Husbandman.

Pacific Theological Seminary.

Recent Science.

An astronomical blotting-book, giving two star maps for each month for the latitude of London, is an advertising novelty of the Scottish Provident Institution.

The illusions of panoramic art will reach a climax at the Paris Exhibition in the Mareorama of M. Hugo d'Alesi. Without leaving the grounds the visitor will be able to take a trip on a passenger steamer from Marseilles to Constantinople, enjoying the beauties of sea and coast, seeing Naples and Vesuvius, passing between Scylla and Charybdis, visiting Tunis, going northward to Venice, and finally gliding up the Bosphorus. A storm at sea will add exciting variety. The imitation steamer will be well equipped, and manned with captain and crew; it will receive a pleasing rolling motion from hidden machinery, and a concealed fan will furnish a fresh sea-breeze. It is claimed that the effect of reality throughout the artist's changing scenes will be marvellous.

Ice-storms are commonly believed to be due to rain falling on surfaces cold enough to freeze it. The fact that the objects iced are often comparatively warm makes this simple theory insufficient, and observations during a remarkable ice-storm last October, in Germany, have proven to Dr. W. Meinhardus that the phenomenon is one of the singular conditions of liquids known as "superfusion." In this state the liquid has a freezing temperature, but is kept from solidifying by some special circumstance. In the storm observed, reports from elevated stations showed that the moisture was condensed in an upper air-stratum above freezing point in temperature, and that the rain fell through a colder stratum, becoming chilled to freezing temperature, but remaining liquid until the drop was deformed by striking a resisting body.

The remarkable property of aluminum lately discovered by Messrs. Hans Goldschmidt and Leon Franck is expected to find valuable applications when the phenomenon has become more familiar. These investigators have shown that when metallic aluminum is heated with the oxide of another metal the oxygen leaves the other metal to unite with the aluminum, complete reduction taking place, with the production of a high temperature, but without forming an alloy with the aluminum. Similar results are obtained with sulphides, much less heat, however, being generated. The high temperature can be utilized for making alloys, for soldering, for perforating iron plates, and for other purposes, but the special promise of the discovery is the readiness with which metallic oxides may be reduced. The process has already yielded chromium, manganese, iron, titanium, barium, wolfram, molybdenum, nickel, cobalt and vanadium—mostly metals very difficult of reduction.

Literature of the Day.

[All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.]

Magazines.

The Homiletic Review for February embraces an extended range of substantial and timely materials. "The Mormon Propaganda" is from the pen of Rev. Dr. S. E. Wishard, who has spent many years in Utah and knows whereof he writes. He presents broadly, luminously and ably the present critical condition of affairs. His paper will help the preacher to understand something of what is involved in the question of admitting Congressman-elect Roberts to the House of Representatives at Washington. In "The Natural History of Yahweh" Rev. Dr. McLean, of New Haven, contrasts the recent lectures of Professor Budde, of the University of Strasburg, on "The History of Religion," with the accredited views of Christianity. In concluding he says: "Christianity, from the dawn of its first history and prophecy, is the declaration of God's seeking and saving man, and never of man's seeking and exalting God. We shall hold, therefore, that a Christian man is the completion of God's creation, and we shall not hold that a Christian God is the completion of man's intellectual and moral creation."

Foreign colonies are largely treated in *The American Monthly Review of Reviews* for February. Sylvester Baxter shows the success of the Dutch government in the island of Java. Dr. Shaw compares the situation in the South after the Civil War to that in Cuba at present. Dr. Dorchester gives a statistical report of colonial and protectorate governments. The character sketch is of Aguinaldo, and Mr. Crittenden Marriott writes in defense of the Cuban character.

Lippincott's Magazine for February contains a novel of the French invasion of Italy entitled, "For the French Lilies," by Isabel Nixon Whiteley. James M. Scovel gives some new stories of Lincoln in his "Recollections" of that great man. "A Diplomatic Forecast," by Austin Bierbower, predicts that soon three, or at least four great powers will possess the earth. Lambeth Palace is described by G. F. Burnley.

The current number of the *Forum* completes the twenty-sixth volume; and it may with propriety be said that the magazine, with increasing years, shows no sign of decadence, but, on the contrary, preserves its virility unimpaired. An important paper in the February issue by Hon. David J. Hill, Assistant Secretary of State, is entitled, "The War and the Extension of Civilization." Mr. Hill approaches his subject from a new standpoint, and claims that the terms "imperialism" and "expansion" do not meet the case. A more fitting phrase, he considers, to designate the aims and achievements of the na-

tion, is "the extension of civilization"; for it expresses the motive and controlling principle of the war and of the treaty by which, when ratified, it is to be concluded.

The Record of Christian Work is sparing no efforts to make itself of practical value to ministers and lay-workers in giving aids to Bible study. Many of the best known Bible students in this country have been secured as writers for the magazine. Among the articles promised in the near future is one on "The Second Coming of Christ," by Dr. Charles Cuthbert Hall of Union Seminary, and among the writers for the coming year are Dr. John Davies, Dr. John Willis Baer, Rev. G. Campbell Morgan, D. L. Moody, Rev. F. B. Meyer.

Book Reviews.

"Dwellers in Gotham, a Romance of New York." By Allan Dale. Eaton & Mains, N. Y. J. D. Hammond, 1037 Market St., S. F. Pp. 392. \$1.25. This is a live book with a purpose. It awakens sympathy for the under man. The writer evidently knows New York well. It contains many sharp things, and its perusal will tend toward a more unselfish spirit among men.

"The World Almanac for 1899," comes to our table more richly laden than ever with its usually valuable stores of information, which make this handy little volume indispensable to all who write, or who speak in public, or who wish to be well informed as to facts. Price, 25c.

Books Received.

From R. F. Fenno & Co., N. Y.:

"John Jasper's Secret," by Charles Dickens, Jr., and Wilkie Collins. Price, \$1.25.

A missionary out in Singapore was pleased and surprised one day to find his little church all freshly whitewashed. "Who did it?" he asked, and a new Chinese convert said: "I did it to thank God.—*Sunbeam*."

The China Inland Mission has been operating thirty-two years in China. About 260 stations and out-stations have been established, and there are 342 native helpers working together with nearly 700 missionaries. There are in connection with mission churches about 5,000 persons. Over 8,000 have been baptized, and Dr. J. Hudson Taylor has recently estimated that between 15,000 and 20,000 men and women have been brought to the Lord through the instrumentality of the mission workers.

We are always inspired, but we incessantly stifle the inspiration. God does not cease to speak; but the noise of the creatures without and of our passions within confuses us, and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable Voice.—*Fenelon*.

Answers to Correspondents.

[Questions touching religious experience, church work, doctrine, polity, and history are solicited as well as interpretation of Scripture passages.]

Ques. 267. What is the difference in doctrine between the Reorganized Church of Latter Day-Saints and the old Mormon church?

Ans. The Reorganized body refused to accept the system of polygamy, and claims to have the true succession, and for years has sent its missionaries into Utah to convert the polygamous body to their fellowship and practice. The split came in 1852. The widow and sons of Joseph Smith, together with a number of officials of the Mormon body, started the reorganization. Young Joseph has had (*sic*!) many visions, visits of angels, gifts of tongues, interpretations and powers of healing and exorcism. The Book of Mormon is their authority still, and their Secretary, R. S. Salyards, of Lamoni, Iowa, says that in April, 1898, the enrolled membership was 40,639, with 239 local organizations. They believe in substance the same as other Mormons, holding to the same original alleged revelations; but as each body claims later increments of knowledge through *continuous revelations*, along separate lines, the details of beliefs can only be learned by a close study of their history. They hold much Christian truth, but it is mixed with a vast amount of untruth and superstition. Young Smith wished to clear his father's memory of the charge of polygamy, hence the division; but the records are against the endeavour. The alleged revelation of polygamy made to the founder Joseph Smith at Nauvoo July 12, 1842, is given in *McClintock and Strong*, Vol. 6, pp. 639-643.

Ques. 268. Is the practice of blessing the throats still extant in the Roman church?

Ans. It seems to be a growing custom on the Pacific Coast, as we judge from the following item from the *Monitor*: "The devotion to St. Blase, the protector against diseases of the throat, is spreading fast in this city. A few years ago the blessing was given in only one or two of our churches and not many of the Catholic people availed themselves of it. Now the ceremony is performed in almost all the parishes and the churches are crowded at the appointed hours. This is eminently proper, for the Saint's protection is nowhere more necessary than in this fog-sodden peninsula. Next Friday will be the feast of St. Blase. The hours for blessing the throats will be announced from the altars to-morrow. Catholics should not fail to secure the Saint's patronage not only for themselves but for their little ones during the coming year. The pathway of the children is beset with many dangers as well in the physical as in the moral and spiritual order. Hence every possible safeguard should be provided for them."

What the American Bible Society Does:

FOR AMERICA.

1. It forces down the price of Bibles for *everybody* by selling them at cost.
2. It searches out the *poor and neglected* in cities and in *isolated regions* who would otherwise be deprived of God's word.
3. It supplies the brave men of our army and navy, the inmates of hospitals, prisons, homes, and many other institutions.

FOR FOREIGN LANDS.

1. It promotes the accurate *translation* of the Scriptures into other languages, a work requiring wise unsectarian supervision. For each sect to make its own translations would mean great extravagance and increase of the scandal of divided Christendom.
2. It bears the expense of *printing and binding* these translations, a work beyond private enterprise and the resources of missionary boards. The extensive printing of Scriptures in Turkish, Armenian, and Greek at Constantinople, in Arabic at Beirut, Syria, as well as similar work in China, Japan, and elsewhere, is, in reality, *done at the expense of the Bible Society*, though missionary boards naturally often get the credit for it, as the work is done in their fields and in connection with their missionaries.

SPECIMENS OF TRANSLATIONS MADE BY AMERICAN MISSIONARIES.

John 3: 14.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ:

81. ARABIC.

لَا إِلَهَ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ
الْوَحِيدَ لِكَي لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

195. ZULU. (South Africa.)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.



COLPORTEURS IN ARMENIA.

3. It maintains a thorough and extensive system of distribution through about four hundred able and devoted agents and colporteurs, who also expound and vindicate the Scriptures in the home, the shop, or the street. These brave workers are the advance guard of the great missionary army that is to conquer the world for Christ.

4. It thus lays the foundation for and supplements the work of foreign missionary societies of every creed. "The Bible is the *best* missionary," as a distinguished missionary has himself pointed out. It is practically the *only* missionary for reaching Mohammedans, Roman Catholics, and Greeks in lands where the direct efforts of preachers and teachers are not tolerated or are obstructed, as in Turkey, Arabia, Austria, Spain, South America, and Russia.

THE DECLINE IN GIFTS

to the American Bible Society, in spite of the increasing importance of its work, is due largely to three causes:

1. *Its former income has been largely diverted* by the increasing appeals for denominational causes and for local charities. But Christians of all creeds accept God's word, and should not forget that their *first* duty is to spread it, the source of all truth and life. How can any church treat this cause as an "outside object!"

2. *Its work is easily forgotten* because it is done quietly and out of sight. The preparation and distribution of Scriptures, though essential, is not romantic. It is like the work of stokers who feed the fires that drive the ocean liner.

3. *There is a false impression that the Society is rich.* The fact is that its entire income from investments and from rents of that part of the Bible House not used for its own manufacturing

plant is only enough to carry on its work for six weeks. The Society needs *at least* \$250,000 a year from the public. Last year it received only \$165,123.90, of which only \$86,536.63 was from the living.

Let all who believe the Bible give this cause their love, prayers, and support.

A SUPREME CLAIM.

The American Bible Society is limited by its character to the sole object of circulating the Bible without note or comment.

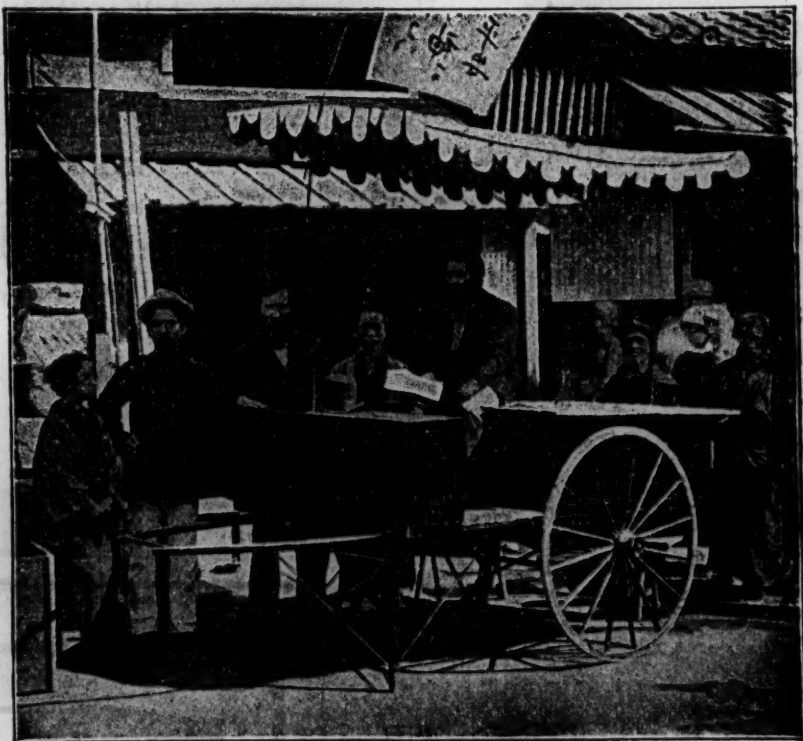
Thus none of its work can be of a *temporary, doubtful, or controversial* character. There is no waste to the Bible. It is, therefore, *a cause peculiarly worthy of being remembered with generous bequests.* The spiritual investments which it offers are all "gilt-edged" bonds of the kingdom of Heaven, first mortgage and perpetual. Whether a contribution or a legacy, your money *will be used solely to promote the knowledge of the unadulterated word of God.* This is the world's greatest need, and will continue to be as long as the world stands.

How much will you give to meet it?

"Unto whomsoever much is given of him shall be much required." "And he saw also a poor widow casting in thither two mites."

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of....., to be applied to the charitable uses and purposes of said Society.



BIBLE CART, JAPAN.

Give Thanks.

One of the best ways to show our gratitude to God for His goodness is to divide with those who have not been so richly provided for.—*Pacific Baptist.*



PRESBYTERIAN CHURCH, GRANT'S PASS, OR.

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

Ministerial Union.

Rev. R. F. Maclaren, D.D., of San Jose read a paper before the Ministerial Union Monday, February 13, on the subject of "A Joyful and Triumphant Ministry." At the outset, allusion was made to the perplexing character of the times for ministers. The age is one of questioning, and too many allow themselves to be unsettled by it. As ministers become hesitant, congregations follow them, and hence the need of a joyous and triumphant work. In order to this, Dr. Maclaren counselled care in rightly estimating the present conditions of the ministry. Times are not as once they were. The days of John Knox and John Calvin have passed away. Organizations have the field, and are many and varied. Pastors should not consider them as a burden to be carried, but rather as instruments to accomplish the church's purpose. Ministers should not find fault with organizations, but joyfully and wisely adapt themselves to them.

In order to a joyous and triumphant ministry, faith should be cultivated and kept firm and steadfast. A pas-

tor who loses faith in God and the Word of God should vacate his place. Only men of unswerving faith are fit for the sacred calling. Then, too, he should have faith and confidence in God's judgments and decisions as to his place and kind of work. No minister should consider himself a failure because God has not called him to a large and prominent field. God does not estimate values as men do. The Master said there are "many first that shall be last, and the last first." The Lord who made us to differ knows best what portion of the vineyard we are best adapted to fill. Some men are magnetic, attractive, winsome by Divine gift. Others not so gifted may succeed through patient industry. Small churches are needed as well as large ones, and the Master of all knows best how to provide for his work.

Again: A minister should have implicit faith in the instruments God

has given him. He should have a staunch and steadfast trust in the Bible, and not be disturbed or troubled by the spread of false doctrines. The preacher should preach the old Gospel. He should proclaim the glorious good news of the Kingdom. The more he studies the Word the more exultant his faith will be. The ever changing, hostile front of destructive higher criticism ought not to concern him at all. He should preach the truth fearlessly, and in a confident faith, and then he will "rejoice always," and be able to carry out the injunction of the apostle, "Again I say, Rejoice."

Rev. F. B. Cherington, D.D., of Plymouth Congregational church, will read next Monday. Subject: "Madame Blavatsky and the Teachings of Theosophy."

Golden Gate C. E. Union.

Golden Gate Union of Christian Endeavor held its twelfth annual convention on Thursday evening, February 2, in the First Congregational church. This was also the commemoration of the eighteenth anniversary of the founding of Christian Endeavor in Portland, Maine. Committee conferences were held from five to six o'clock P. M., at which many excellent papers were read. A basket lunch was then enjoyed by all present. A praise service opened the evening session, led by J. J. Morris, after which came the reports of the officers for the past year, followed by the reading and adoption of the new constitution. Election of new officers for the coming year was next in order; Mr. Chas. J. Whitney was elected president. The installation address was delivered by Rev. G. C. Adams, pastor of the church. He gave the Endeavorers many excellent suggestions for their pursuance and the success of their work,

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and said he hoped each member would be willing to help pull the burden rather than to expect the officers to do all the work and carry them along also. The roll was called, and each society present responded by rising in a body and reciting a verse of Scripture. The total amount pledged for the work of the Union for the year was \$137.50. The meeting closed with the Mizpah benediction, and a short social time followed. Many and hearty were the well wishes for both officers and Union for the year just begun.

College Oratoricals.

Friday evening, February 10, was a special evening among the colleges of Oregon, for by agreement between those who have formed an intercollegiate tie, a local contest takes place in each college the second Friday evening of February, and the successful contestants in the several colleges come to a common place of meeting, this year with McMinnville College, the second Friday of March, and compete for first honors. Last year, it will be remembered, this rich plum fell in the lap of Albany College, the successful orator being A. W. Wight, now studying in San Francisco Theological Seminary. The winner in the local contest of Albany College was George Thomas Pratt, another student for the ministry. Albany College is proud of her ministry students, and the church may well feel joy in anticipation of being served by such gifted young men.

California.

MILLS COLLEGE.—The day of prayer for colleges was observed in an appropriate manner. A preparatory service was held on Wednesday evening, at which time the students were addressed by Prof. Lloyd on the subject of prayer. On Thursday morning small prayer-meetings were held in various rooms, and at noon-time a largely attended meeting was led by one of the teachers. In the afternoon the whole school attended

and was addressed by Mrs. Mills, Miss Edwards of Mount Holyoke College, and Professor Keep. The day was marked by quiet and respectful attention, and it is believed that its good influence will continue far into the future. Last Sabbath evening was the time for the monthly missionary meeting. Instead of the customary reports from the field, the chief feature of the evening was an address by Capt. Isaiah Bray of the *Morning Star*. Capt. Bray described the missionary work which has been going on for many years in the smaller islands of the Pacific, and in particular the part which the little vessel which he commands has been

enabled to perform. The address was greatly enjoyed, and was full of interest and information. "The

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Bible," said Capt. Bray, "is the only power which can make people of diverse nationalities dwell together in harmony."

PALO ALTO.—The sixth anniversary of the founding of this church was celebrated Monday evening, Feb. 6, by appropriate services. The church was crowded with members of the congregation and their friends. A historical address, giving an account of the early years of the church, was made by Mr. D. L. Sloan, who has been one of the most prominent members since the organization. Interesting reports of the various departments of church work were presented by Marshall Black in behalf of the trustees and Christian Endeavor society; Mrs. A. P. Zschokke for the Sunday-school; Mrs. Jessie Little for the ladies' circle; and Miss Queenie Weir for the Chinese mission. Rev. J. Walter Graybill, under whose pastorate the church has flourished the past eighteen months, gave a report of the statistics of the church, showing that the charter membership of thirty-four had grown to 134, and the total disbursements of the past six years have amounted to \$16,227. This church is almost a students' church, as a large percentage of its membership is made up of students of Stanford University. There is a flourishing Christian Endeavor society, with a membership of seventy, doing a splendid work among the young people of the University.

LOS ANGELES. *Knox*.—Crowding events, rather than lack of events, has prevented a report before this. Since last writing you, we have had the great pleasure and profit of hearing Rev. Messrs. Johnson, Bannerman and Waddell, who lectured in our church on the missionary work in foreign fields, especially their own work and its results. Our ladies' aid society has eighteen members enrolled, and meets the first and third Fridays in the month. We have done a good year's work, under our president's direction. In eighteen months we have collected and earned over eighty dollars, and also added six to our membership. In a city where nearly all have other church affiliations established, a new society must work especially hard to make headway. We had an unusually in-



"Take it back

—go to some grocer who will give you Pearlina. That's the only way to do when they send you an imitation.

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teresting and instructive sermon two weeks ago, by our pastor, Rev. W. S. Young, on the text, "Ye cannot serve God and mammon"; and it was calculated to set the careless mind to thinking, as well as encourage the earnest giver, and help all to new resolve for the new year.

DAVISVILLE.—For many a year this church has not had so refreshing a time as the last three weeks have been. Within this period twenty-eight have been received into full communion, twenty-two on profession and six by letter; thirteen were baptized; nineteen were members of

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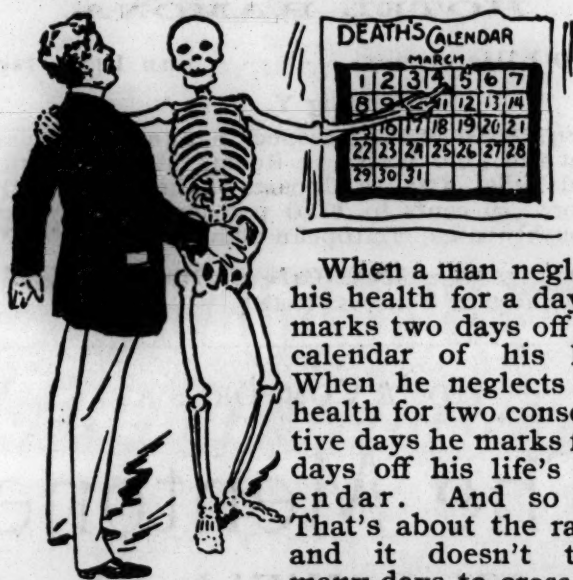
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the Y. P. S. C. E. Since the Rev. John W. Dorrance came here last July, as stated supply for an indefinite period, thirty persons have united with the church, within five of the original number of active members enrolled in the church; the Sunday-school has increased in numbers a



When a man neglects his health for a day he marks two days off the calendar of his life. When he neglects his health for two consecutive days he marks four days off his life's calendar. And so on. That's about the ratio, and it doesn't take many days to cross off an entire year. And yet men recklessly neglect their health for weeks at a time. It is the easiest thing in the world for the average man or woman to get good health and then keep it. It only needs a little stitch here and there. The big, dangerous maladies that threaten life are only the culmination of the little illnesses that are neglected. If when a man feels "knocked-out," "out-of-sorts," "run-down," overworked or overworried he will resort to Dr. Pierce's Golden Medical Discovery he will soon feel bright, strong and vigorous again and able to combat all the big maladies in the doctor-books. Moreover the "Golden Medical Discovery" is a sure and speedy cure for some of the most dangerous diseases. It cures 98 per cent. of all cases of consumption. It cures nervous prostration and exhaustion. These are not mere assertions. Thousands of grateful men and women have testified to the facts, and hundreds of their names, addresses and photographs are printed in Dr. Pierce's Common Sense Medical Adviser.

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hundred per cent; two Y. P. S. C. E.'s have been organized with seventy and twenty-five members respectively. During the past two weeks our present supply has been ably assisted by the Rev. C. C. Herriott of Oakland. He is an earnest, faithful and efficient expounder of God's Word; a workman not to be ashamed.

TREMONT.—Tremont Presbyterian church is one amongst the oldest congregations in the country. Under the superintendency of Mrs. Hyde a flourishing Sunday-school has been carried on for years. Rev. John W. Dorrance, in addition to his Davisville work, has been supplying us with preaching every two weeks on Sunday afternoon. This week Mr. Dorrance, assisted by Rev. Mr. C. C. Herriott, of Oakland, and Rev. Robert J. Johnston, of Sacramento, will hold meetings every evening except Saturday, closing on Sabbath, the 19th, with communion, when a score or more are expected to come out on the Lord's side and join the church.

SACRAMENTO.—Rev. C. C. Herriott, of Oakland, has been engaged to conduct evangelistic meetings at the Fourteenth-street church, beginning February 19.

REDDING.—Owing to the severe storm, the communion service was postponed until the second Sunday in January. At this time two united with the church and four children were baptized. Our Sunday-school is thriving. It has increased in numbers during the past few months, and the lessons are studied with interest. Mrs. H. W. Carr is superintendent. The primary department, numbering nearly fifty, is under the direction of Mrs. W. D. Tillotson. There is an awakening in every line of work, and we have had so many special blessings during the winter, have been helped over so many stony places in such unexpected ways, so many darkened paths have been made light, that we feel that the Lord is with us and has heard the earnest prayers that have been offered, that our church might prosper and do much service for the Master in this place.

COVELO.—After being without a pastor for several months, our church is greatly encouraged by the arrival of Rev. Mr. Compton and his wife. We are thankful that the Home Mis-

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POMONA.—At our last communion eight persons were welcomed into the church. We appreciate the visit of Presbytery's committee among us.

Oregon.

BANDON.—This church is progressing under the care of Rev. Ennis. Considerable snow fell in Coos county this week, and there has not been such cold weather in these parts for eleven years. The decorations still remain in our church since the Christmas festivities. Oregon has most beautiful evergreens, and why should we not make our Lord's house beautiful with nature's evergreens and flowers, and have it so attractive that he who enters it will come again.

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